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THE LATE REV. JAMES HAMILTON, D.D.

CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

JAMES HAMILTON, D.D.

The late Dr. Hamilton, whose portrait is given in this number, is entitled to a high place among Christian workers of recent times. No man laboured more earnestly or assiduously in the cause of Christ; none showed a more truly catholic spirit, combined with unswerving attachment to the great doctrines of evangelical religion; no one did more to win men, especially of cultivation, by the comprehensiveness of his knowledge, and the lovingness of his spirit. He was a man thoroughly of the age, having devoted much attention to those physical sciences the wonderful progress of which is one of the most marked characteristics of our time; and he showed both in his sermons and in his books, which are to many as household words, how this knowledge may be turned to account in the impressing of Christian truth. Our Lord himself delighted to teach by parables; and Nature, in all her vast wealth and resources, is the best book of illustration by which to bring home the truths of the Gospel. With true poetic fancy, and with light ethereal touch, Dr. Hamilton made the works of God—the flowers of the field, the trees of the forest, the floating clouds, the stars of the sky—not only to utter the Creator's praise, but to illustrate some doctrine, to show forth some attribute of the loving Saviour, or to impress some lesson in the Christian life. His books were Christian poems; for poetry does not consist in versification, but in imagination and sublime thought. His "Mount of Olives," his "Royal Preacher," his "Lessons from the Great Biography," and others of his books, will always live as classical works, and will be perused by many Christian pilgrims with great comfort and refreshment.

James Hamilton was the eldest son of Dr. William Hamilton, long parish minister of Strathblane, Perthshire, and well known as an ardent supporter of the evangelical party in the Church of Scotland, headed by the renowned Chalmers. Dr. Hamilton was a man of extensive reading, and had one of the largest and best selected libraries to be found in any of the country manses of Scotland. From his infancy, James thus grew up in the atmosphere of books, and especially of theological books. His mother was a woman of great refinement of thought and feeling, and from her he probably inherited his peculiar genius. He thus describes his home, in a memoir of a cousin of the same name. In that manse the animating presence was a "house mother," who filled every corner with her kindly, cheerful influence; but somewhat awfully enshrined in his studious sanctuary, sat, with brief interval, the live-long day, James's uncle, the Rev. William Hamilton, D.D. August in an altitude of six feet two, with raven locks brushed down on his high brow, with the darkest of eyes flashing terrible disdain on all shabbiness, as well as indignation at all sin, he was an object of weary respect to "moderate and temporising co-presbyters, and to some of the more jovial spirits amongst his parishioners was so formidable that, rather than encounter him, they would escape from his approach by a retreat more rapid than dignified. At the same time his affections were so warm, his heart so tender, his standard of

Christian attainment so lofty, his spirituality of mind was in such good harmony with his intellectual majesty, his whole nature was so noble, that it was with an admiring, unflinching affection that he was beloved by those who knew him sufficiently." The family is an old Scottish one —the Hamiltons, of Stonehouse—a branch, we believe, of that house which gave Scotland Patrick Hamilton, the first of the martyrs of the Reformation period. He was born in the town of Paisley, his mother's native place, as he mentions in a foot-note in his "Life of James Wilson," the brother of the well-known "Christopher North," playfully claiming for himself, as well as for Mr. Wilson, the distinction of having been born in a town "whose intelligence, piety, and social life gained for it from Rowland Hill the appellation of 'The Paradise of Scotland.'" A beautiful story, throwing light upon the simple piety of his parents, is given in the published journal of his father. He appeared, when eight months old, to be at the point of death. The surgeon had informed them that he could not survive above a few hours. "Since," says his father, "my dear child's decease was so near, I rejoiced that I had received warning of its approach ; requested the surgeon to withdraw, and fell on my knees, with my wife by my side, by the bed of our infant. I cried to God that we would not contend with Him ; that our child and ourselves were wholly his ; that we gave our infant as a free-will offering ; that we were thankful that He had given us warning of his pleasure, and were glad, since such was his holy will, to have the privilege of surrendering voluntarily such a child into his hands. Again and again I cried, 'Father, glorify Thy name!' My ambition was that his name should be glorified. And, like a God of infinite grace, He speedily glorified his blessed name far beyond all we could expect. He guided the skill of the surgeon in another way, by bleeding, to preserve our infant, and within forty-five minutes after He had enabled my wife and myself to surrender our infant into his hands, we saw decided symptoms of the abatement of the inflammatory attack."

His home in childhood was, as seen from this extract, the abode of devoted piety. It was also the scene of much cheerfulness. In that biography of his cousin, referred to, we have many glimpses of its sources of enjoyment. He had a sister, of remarkable accomplishment and promise, who was evidently his favourite companion. But hers was to be the first grave of the household ; her death the first deep grief of his life.

According to the Scottish custom of the time, he became a student in the University of Glasgow, at the age of fourteen. Even at this age he came up with his head full of book knowledge, which he had picked up in his father's study, and to his contemporaries he became a kind of walking dictionary, to be applied to on all occasions of difficulty. He was associated with the present Bishop of London, Halley, whose biography is so well known, Arnot, its writer, now of Edinburgh, and many others, whose names have become known to fame since. A short extract from his journal shows that he had even then that keen sense of the humorous and that descriptive power which made him always so pleasant and genial a companion. He describes a mission to the well-known Lord Cockburn, to request him to give his casting vote for himself for the office of Lord Rector, to which he had been chosen a second time. The Glasgow University is divided into four "nations," and two of these had voted for him, and two for another candidate. Politics ran high, and the Liberal students wished to have their representative elected. "To the staunch old reformer," he says, "this proposal," viz. to vote for himself, "was too like self-election to be altogether palatable;" but at last, he agreed to do it, and when the interview ended, as he stood on the steps of his house, "Charlotte Square," the sunbeams glancing on the polished cupola of that hatless cranium, which held more shrewdness, wit and eloquence than any head in Edinburgh, we remember how he said "Well, I suppose I must do it, and be mortally quizzed for the rest of my days. However, I shall not go about the bush. I shan't say, 'I give my vote for the present Lord Rector,' or 'I give my vote for the Solicitor-General. But the Principal will say, 'My Lord, for whom do you vote?' and I shall reply, 'Principal Macfarlane, I vote for myself.' A promise which he fulfilled most literally." After leaving Glasgow, he studied in the theological hall of Edinburgh, under Chalmers and Welsh, and his reputation among his fellow students became more and more sustained, while the gentleness and lovingness of his character, combined with true manliness, made him generally a favourite.

After eleven years of student life, he became, in 1839, a licentiate, as it is called in the Scottish Presbyterian Churches, that is, a preacher without a charge. For a time he was assistant in a small parish, in Perthshire. Then he went to Edinburgh, to a church in a back portion

of the Old Town. Here he was but a short time when he was called to the church in Regent Square, London, in 1841. This was the church built for Edward Irving, when in the zenith of his fame, and from which he was shut out—a few years before his death. The congregation had since been struggling on amidst great difficulties for nearly ten years. A few staunch and worthy elders had sustained the church in its adversity, and in 1841, when it was vacant, they were on the look-out for the best possible man. A deputation then up in London on the Non-intrusion question were consulted, and James Hamilton was suggested. The circumstances were not very encouraging, especially to a person of Mr. Hamilton's feeble physical frame. The large church requiring full exercise of voice was nearly empty. He accepted the call, however, in faith, and from this time his life was associated with London. His fame soon spread. His discourses, so full of earnest religious thought, adorned with such beautiful imagery, exhibiting so much acquaintance with the best writers of other periods, and characterised by a spirit of such tender affection, drew many to hear him, especially of those cultivated classes which London possesses in every department. A man who can influence higher minds widens immensely his range of power. Those who teach the teachers, as are all men eminent in literature, science, or art, make their lessons to be felt, far and wide. Thus it was not only by the numbers that attended Regent Square, but by the character of his hearers, and the influence of his published writings, that his work was to be judged. He devoted himself also most systematically to the congregational work. There is probably no portion of the United Kingdom from which young men are so constantly coming up to London as from Scotland, to learn business, and to prepare, as they hope, for the making of their fortune either in the capital itself, or in the colonies and dependencies, or in India and China. They flock in large numbers to the great Metropolis every year. Regent Square was, when Dr. Hamilton came there, almost the only church known in connection with Presbyterianism, though many have since been added. He saw at once the importance of interesting these young men, gathering them into companies, and guarding them by good companionship against temptation. Not only did he receive them all most kindlily himself, but, the very first year he was in London he established among them a society, not for mere religious discussion, but for the discussion, in a proper spirit, of all subjects, literary and political. This society, which has been a model for many others, did immense good, gathered together numbers of young men who became the strength afterwards of the Presbyterian Church in London, and in many other parts of the world. Dr. Hamilton always took personally the warmest interest in this Association, diffusing through it his own genial and Christian spirit. To other congregational works he devoted also assiduous attention, besides receiving daily visits from strangers of his own countrymen. He went indeed through an amount of labour of which few had any idea. Though a man of the utmost catholicity of spirit, he took a leading part in the strengthening of his own church—the Presbyterian Church in England; attending assiduously the meetings of presbytery and synod; and giving his time and support to every effort for her good. It was in no small degree due to his labour and influence that that church much more than doubled her strength in the twenty-six years of his ministry in London. Within the last few years he became the head of a movement for raising £25,000 to assist in building new churches. This movement was completely successful, and produced indirectly a much larger sum. He took the deepest interest in a mission to China, of which the celebrated William Burns was the first missionary, and which has been more blessed, in proportion to the numbers sent, and the capacity of the church sending them, than almost any other recent mission to the heathen. He was the very soul of this mission, as of every other Christian enterprise of the church.

With a naturally feeble constitution, but with an indomitable spirit, and a burning zeal in the cause of his Master, he became at length worn out with his labours. In spring of last year, after a brief visit to the Exhibition in Paris, symptoms of serious illness began to show themselves. These varied during the summer, but he never rallied, and he seemed from the beginning to feel that it was the approach of death. In a conversation with his brother, a minister in Scotland, in the month of July, he said "I feel as if I had reached the evening of the week; and on Saturday night, it is far better to have all the work ended—no sermon to write, no lecture to prepare, and to wait for the Sabbath, and I am waiting. My work to me seems done." In the same calm and yet cheerful spirit, he waited

for the end, for months. His gentle consideration for others, which always characterised him, attended him to the last.

The following extract from a little volume, entitled, "In Memory of James Hamilton, D.D.," published chiefly for the Regent Square Congregation, shows this in a very touching way :—

"During the whole of his trying illness, his anxious care that his beloved wife and family should be spared the painful anticipation of their impending bereavement, was very marked. While to others he spoke without reserve of his conviction of the unfavourable issue of his illness, that apparently had filled his mind from the beginning, and not unfrequently gave utterance to his longing desire to be at rest, to his wife and family he either avoided the subject, or, recognising their efforts to cheer him, he would himself suggest hopeful considerations, or acquiesce in theirs. Even a few days before his death, he begged that his illness should not deprive the dear little ones of his family of any opportunity of childish mirthfulness or recreation."

In his last week, for the first time he broke the subject to his wife. On being told that during all these weary months, though they had not spoken to each other of the parting, now apparently so near, God had been gradually preparing her, making her willing to resign him, he exclaimed, "Oh, praise the Lord! praise the Lord that He has made you willing." From that time, he spoke freely and frequently of the future, always importing into a subject otherwise sorrowful and sad his own bright hopefulness and joy. Towards the evening of his last day on earth, he said : "There is one line in that hymn which begins with 'The hour of departure's come,' which exactly describes my feeling at this time."

> "I leave the world without a tear,
> Save for the friends I hold so dear."

As he felt himself sinking he took an affectionate farewell of his wife in the words, "The Lord bless you and keep you, and be ever with you!" to which she replied, "as He is with you!" A smile of assent lighted up his features as he said, "And with you!" After a short interval he clasped his hands upon his breast, saying, "Come, Lord Jesus, come quickly!" He fell asleep on Sabbath morning, November 24th, 1867.

Thus died this eminent servant of Jesus Christ as he had lived. "Be thou faithful unto death, and I will give thee a crown of life," was a promise most surely fulfilled in him. He accomplished in his comparatively short career much more than is apparent on the surface. His genial, loving spirit did much to commend that message which he bore. His intimate acquaintance with science enabled him to see many beauties in nature which might have passed otherwise unobserved, and to bring them to the service of religion. His very large sympathies gave him an influence over many whom a preacher of less sympathetic nature would never have approached. He combined a most earnest piety with a greatness of heart and a liberality of sentiment eminently in accordance with the spirit of charity which is of the very essence of the Christian life. He never swerved, however, in his devotion to the doctrines of Christianity; he was not "Broad Church" in the sense of holding vague opinions on theology; so far from this, he was a devoted son of his own church, and held strictly by her principles, acting, in several instances, with great decision in the expulsion of an unsound theology from her borders. But within the range of evangelical religion his spirit was most catholic; he was on terms of warmest intimacy with many ministers and laymen of the Church of England and other churches. He loved all who loved the Lord Jesus Christ in sincerity, and he requested that ministers of various denominations might be associated in the services at his funeral. He was accompanied to his last resting-place at Highgate Cemetery by a vast company, representing many different churches. The venerable Baptist Noel fittingly gave the address at the grave.

A VISIT TO MISSION ESTABLISHMENTS IN SYRIA.

Two gentlemen, Messrs. Eli Jones and A. L. Fox (members of the Society of Friends), who have recently returned from an extensive visit to the schools and mission establishments of Syria and Palestine, have furnished us with some interesting particulars of their observations, from which we extract the following :—

The Christian work now being conducted in

Syria and the Holy Land is of a very varied nature, and the labourers are many. There are five principal centres of religious effort, viz. Beirût, the Lebanon, Damascus, Jaffa, and Jerusalem. All of these were visited by our travellers, who were accompanied by two ladies interested in schools and missions.

At Beirût the schools for girls and Syrian females, under the superintendence of Mrs. Elizabeth Maria Thompson, are accomplishing an immense work of usefulness, in giving a new direction and stimulus to the elevation of women in that interesting region, where, under the long darkness of Mahommedan sway, the degradation of wives, mothers, and daughters has been extreme. We have, in a previous paper, given some account of Mrs. Thompson's schools, and may merely mention here that, in addition to an excellent boarding-school at Beirût for seventy girls, she superintends eight other schools in the immediate vicinity, besides other schools higher up in the Lebanon. Her brother-in-law, Mr. Mentor Mott, earnestly co-operates in some of the Christian labours of this lady.

At Beirût, Smyrna, Jerusalem, Alexandria, and almost every place of importance in the East visited by Messrs. Jones and Fox, they found the schools and female missions of the "Prussian Deaconesses." Of the value of the efforts of these devoted labourers, it is impossible to speak too highly. They have in many instances been trained at the well-known institution founded by Pastor Fliedner, at Kaiserswerth, near Dusseldorff, on the Rhine. In 1851 the first of these deaconesses arrived at Jerusalem, on the invitation of Bishop Gobat, who desired their aid, in particular, for hospital work and for house-to-house visitation. They soon proved themselves invaluable assistants to the bishop, and to the physician of the English Hospital at Jerusalem, Dr. Macgowan. Since that time the deaconesses have been established in many of the Eastern cities, and in other parts of the world. They perform Christian services (especially amongst the Oriental ladies) of various descriptions, where male missionaries would obtain no access whatever. The chief objects of their care are the children, the women, and the sick. In all their efforts, especially in the management of these schools, the impartation of scriptural instruction is made a primary element. In their neat and uniform attire, the deaconesses greatly resemble the English Quakeresses. Their operations are aided by pecuniary contributions from Europe and America. Mr. Fliedner, speaking of their support, writes: "We live by grace; and the gracious Lord of the heavenly treasury knows how to furnish us every year with so many under treasurers, of every rank and age, that, to the question, 'Have you ever wanted?' we must joyfully answer, 'Lord, never!'" The Mahommedans and Jews both warmly appreciate the self-denying labours of the deaconesses. Even the Turkish Pasha has aided their schools with donations and other personal assistance. It has been appropriately remarked that, by the institution of the system of the Prussian Deaconesses, and the stimulus of their example on the ladies of other Christian nations, their founder, Mr. Theodore Fliedner, has "worked out a problem which deeply concerns us all—the right relation of womanly gifts and service to the kingdom of God." And nowhere is such an example more needed than amongst the degrading influences of Mahommedanism.

Mr. Jones mentions that at one village visited by him in the Lebanon he observed a young woman, whose graceful figure and beautiful face would have adorned any drawing-room party in London or New York. This fair Syrian was engaged in mixing mud and manure to form a rude mortar for plastering the walls of the Syrian hovels. She appeared to take a pride in displaying the rapidity and skill with which she worked at her disgusting and degrading occupation. Such was a striking illustration of the position of women in that Mahommedan region.

A useful high school at Beirût is conducted by Mr. B. Bistani. This gentleman has been labouring assiduously, almost night and day for twelve years, in the preparation of a complete Arabic Dictionary. This important work has now nearly reached its conclusion. It will be published in two large volumes; and it is to be hoped the indefatigable author may receive encouragement from scholars and wealthy persons in Great Britain and America.

Two other very valuable institutions at Beirût are the Syrian Protestant College, and the boarding-school conducted by the American missionaries. The president of the former is the justly respected Dr. Bliss. One of the most prominent members of the American mission at Beirût is the Rev. Simon H. Calhoun, who superintends the school at Abieh. Dr. Thompson, the author of "The Land and the Book," also resides at Beirût, and is widely known in Great Britain by his interesting writings. He is not related to Mrs. E. M. Thompson, of the

female Syrian schools. This lady is popularly known as Mrs. Bowen Thompson.

One of the most active labourers in the work of Syrian evangelisation is Mr. Elijah G. Saleebey, of Sook el Ghurb, Lebanon. He superintends eighteen schools and mission establishments in the Lebanon district, between Beirût and Damascus. These schools are chiefly of an elementary order, but are thoroughly scriptural in their style of instruction. At Sook el Ghurb is a training school for youths and another for young women; both are managed by Mr. Saleebey. Some of the pupils here pay a fee of £5 per annum. At several of these schools the children are chiefly from Druse families. Messrs. Jones and Fox spent several weeks in visiting the Lebanon schools, accompanied by Mr. E. G. Saleebey. They were particularly pleased at the answers given by some of the scholars when examined in Scripture history. At a village near the stupendous ruins of Ba'albek they found a schoolroom erected by a native sheik, named Ibrahim. He appeared to be much interested in its welfare, and to be exerting a very useful influence in the district. The "Saleebey Schools" are chiefly supported by funds collected in Scotland (where the general secretary and treasurer is Mr. William P. Kennedy, 56, George Street, Edinburgh). They struck our travellers as being superior to any other schools of the same class in the Lebanon, so far as relates to the scriptural character of the instruction; but their furniture and supply of books and requisites for teaching need greatly additional funds. Only a few of them are furnished with seats and desks for the children. The present habit of the country—of squatting on the floor on crossed legs—appears to have a tendency to encourage bodily and mental indolence. A considerable proportion of the schools are also destitute of glass windows and stoves, both of which are very needful in a region often visited by mountain storms and very cold weather. An improved system of agriculture is greatly to be desired in the region, where the people often collect the stable manure in large heaps, and burn it, instead of applying it to the land.

Messrs. Jones and Fox travelled through the Lebanon on horseback. At night they usually lodged in the school-houses, where the natives used to flock in in a body and wait until a chapter of the Arabic Bible had been read and explained, or until prayer had been offered. They readily supplied the physical needs of their visitors, whom they furnished with eggs, bread, milk, grapes, and figs.

One of the Lebanon schools is conducted by two English ladies, who board and instruct eighteen pupils.

At Damascus the travellers visited the celebrated Arab chieftain, Abd el Kader, to whom they cordially expressed their grateful thanks, as Christians, for his noble and successful interposition in saving the lives of fifteen thousand Christians during the terrible massacres in Syria eight years ago. In Damascus there labours a Bible-woman, or female colporteur, under the direction of Mrs. E. M. Thompson, of Beirût. (Contributions for Mrs. Thompson's schools are received by the Hon. and Rev. Baptist W. Noel, London.) The excellent influence of the late Dr. Meshaka is felt by many in Syria, especially at Damascus. He has left his impress on the work of Syrian evangelisation.

At Damascus, Beirût, Jerusalem, and elsewhere in the East, the assistance of the Turkish Missions Aid Society is perseveringly maintained. It is, however, so generally known as not to need further allusion here.

At Jerusalem, Messrs. Jones and Fox were much pleased with Bishop Gobat's school of sixty children on Mount Zion, with the establishments of the United States Mission and of the Prussian Deaconesses; also with the Institution for the Assistance of Jewish Converts. The latter are placed in a very difficult position, inasmuch as their reception of Christianity necessarily involves much persecution by their Jewish brethren, and the withdrawal of all trade, custom, and pecuniary or social assistance.

At Bethlehem and Jerusalem the labours of the Basle German missionaries are being conducted with much earnestness. At Bethlehem an intelligent native girl of thirteen years old, under the care of a Basle missionary, acts as a Bible-woman in that interesting town. Her name is Hannah.

At Jaffa our travellers were greatly interested in the self-denying labours of a young lady from Scotland, who has devoted herself to the Christian instruction of the Jewesses, whom she seeks to bring to the knowledge and love of the Lord Jesus.

But amongst the many and varied manifestations of Christian work in Syria and Palestine visited by Messrs. Jones and Fox, none appear to have more deeply excited their interest and sympathy than the hospital for lepers, near Jerusalem, under the superintendence of Mr. Tappé, a Moravian

missionary, who formerly laboured for many years amongst the Esquimaux in the Arctic regions, and who now exercises a fatherly care over these pitiable outcasts in the Holy Land. This terrible disease produces the most frightful results. It corrodes the body, and eats away limb after limb. Mr. Jones was very painfully impressed, when surrounded by a group of begging lepers in one locality, to observe that the fingers of some of the hands outstretched for relief had already been destroyed by the awful malady. The managers of the leper hospital are desirous of also undertaking the care of the children of leper parents; for if these are properly treated at a very early age there is sometimes a possibility of eradicating, or at least of greatly mitigating, the hereditary taint. No class of persons in the East are more helplessly wretched than these leper outcasts. In the days of our blessed Lord's Incarnation such poor creatures repeatedly claimed and received his miraculous interposition. And their modern representatives may appropriately claim the special sympathy and assistance of Christ's disciples who are blessed with health and means of relief. Any donations in aid of the leper hospitals or of Mrs. E. M. Thompson's female schools, or the Prussian Deaconesses, will be gladly received by Mr. Stafford Allen, Church Street, Stoke Newington, N.; or Mr. Robert Alsop, 36, Park Road, Stoke Newington, N.; or by Mr. Alfred L. Fox, Swedish Consul, Falmouth.

JOTTINGS. By ORIENT.

No. III.

DIFFERENCE IN THE CLAIMS OF THE TRIBES, ACCORDING TO NUMBERS, ETC.

Though all the tribes referred to here are illiterate and barbarous, and though the majority of them form but small groups of savage men, yet a great difference does exist as regards their magnitude, intelligence, docility, and degrees of civilisation. For example, the difference between the Angamis, Loohoopas, and Garos, on the savage side, and the Munipooris and Cacharis on the civilised one, is as great as that between the Maoris and English in New Zealand, or the Arabs and French in Algeria.

Amongst the tribes referred to here, the largest undoubtedly is that of the Singphos, inhabiting the vast regions north and south of the Patkoi hills, extending nearly from Sadiya in Assam to Yunan in China, and from North Burmah to Eastern Thibet. This large tribe is said to be divided into a dozen clans, each equally fond of being free themselves, and of making slaves of their neighbours of other tribes. But such appears to be their innate love of liberty, that all the offspring of slaves, if born on Singpho soil, become free men. Even the servile and industrious Khakus—a slave branch of themselves, since they adopted the Singpho language and customs—have all become freemen. The Singphos may be regarded as the "Confederate States" of these frontiers. Each of the twelve "states" is ruled by a *Gâm* or chief, of whom the *Bisa Gâm*, the *Daffa Gâm*, the *Satoo Gâm*, and the *Lattora*, are the principal. But amongst these democratic people their greater power gives them no additional weight whatever in the Durbar; on the contrary, the weakest Gâm of the twelve may be the Nestor of the assembly.

Should it be found, upon further acquaintance with this powerful tribe, that the same dialect is or can be made intelligible within those extensive regions, the tribe will deserve a literature of its own, to enjoy and extend the liberty which it so loves. And it might be reasonably expected that a tribe consisting probably of not less than a couple of millions of souls might find the means to sustain and perfect, from indigenous talent, such a literature if introduced. Hitherto, however, our knowledge of these interesting hill people is very limited. It is not known that they have ever had any means of education placed within their reach, or that any Christian missionary has ever resided amongst them. (*Vide* Capt. Neufville's "Account of the Geography and Population of Assam;" Lieut. Wilcox's very able "Memoir;" Capt. Dalton's "Report of his Visit to Menboo;" Robinson's "Assam.")

The next in magnitude, probably, is the Naga tribe in its different branches. The extent of the territories inhabited by the vigorous race known under the appellation of "Nagas," can hardly be

defined. The Angami Nagas, next perhaps to the Loohoopas, are the most warlike and formidable of the frontier tribes. "The Angamis have no recognised head or chief," observes Lieut. Stewart, "although they elect a spokesman who, to all intents and purposes, is powerless and irresponsible; hence the great difficulty we have had in dealing with this tribe, the arrangements made with the spokesman being set at nought by the villagers." The present writer, upon putting the question to a large group of Nagas in a village of 400 or 500 houses, "Who is your headman or chief—to whom do you appeal in cases of dispute?" got for a reply—a powerful Naga of forty or fifty starting up, poising his long spear in the air, finally fixed it in the ground, exclaiming—"This is my headman; to this I appeal should any man wrong me." All present exclaimed, "Hau, Hau" to signify their perfect concurrence with that decision. If there be a community of complete and perfect democrats—free from all authority excepting what nature has given to each individual—that of the Angami Nagas is that community. Notwithstanding this radical and wild independence, this tribe is particularly fond of commerce. Batches of them often travel as far as Sylhet, Dacca, and even Calcutta, to barter their wax, ivory, coarse cloths, &c., for salt, and shells and brass wires for adorning their persons.

To a stranger all branches of the Naga race may be known at first sight from other frontier tribes by the uniform absence of the bow and arrow, which they never use, trusting to their own skill and agility in the management of their formidable spears, and from the manner of tying up their hair behind with large bunches of thread.

Some five and twenty years ago a couple of American missionaries settled among the Namsangiya branch of the Nagas. The writer is not aware how that effort was given up.

The Kookie or Khoonjai tribe is perhaps the next in magnitude. The divisions of this tribe are also very numerous; still all acknowledge a tribal oneness, and intermarry among themselves, but never with other tribes. Their principal divisions are three—the Thado, the Changsel, and the Thlumgum. The former is by far the largest, and is itself divided into the Shingsol, Chongloi, Hangsiu, Kipgen, Hangkip, and several smaller ones. The Kookies are at present unsettled and migratory. Their transient villages are found scattered over the hills all around Cachar and Munipoor. They have always manifested a thirst for knowledge, and are anxious for education through the medium of the Bengali. A score or two of them are under instruction in that language, by means of a school established among them a couple of years since by the Sylhet mission, which is wholly supported by a grant of 25 rupees a month from the Bengal Government. As a sphere for Christian work to supply a comparatively mild and docile tribe with the Bible, these people are far more intelligent and interesting than the Garos, or the wild men of Terra del Fuego; yet the romantic zeal of Christendom has projected plans to send missionaries to starve amongst the latter, leaving the much larger tribe of the Kookies to their fate. Both the Kookies and the Nagas give a decided preference to the Bengali over their own crude dialects as the vehicle of their education.

But though not one of the largest, yet one of the most intelligent, civilised, enterprising, and in every respect interesting tribes on these frontiers, is that of the Munipooris. It is not very large. In its own country it may be estimated at from 50,000 to 60,000 souls. About 40,000 more have settled in Cachar, and about 7,000 in Sylhet, as colonists and cultivators of the soil. The tribe calls itself "Meithei," and its country "Meithei-lei-pâk," or *the land of the Meithei*. The valley which it inhabits is from 2,000 to 3,000 ft. in elevation; and of all the valleys in the frontier hills is the most picturesque, beautiful, and fertile on these frontiers. It measures about 36 by 18 miles, or 650 square miles in area, though the whole territory under the Munipoori chieftain is upwards of 7,000 square miles. This valley, though naturally very fertile, yet is ruined by bad laws and worse rulers. It is the Cashmere of the Eastern hills in its beauty, its fertility, and the causes of its ruin; and, like the latter, is supposed to have been originally a lake.

About the year 1715 A.D. the Hindu religion began to gain a footing amongst this tribe. Soon after the Sylhet Brahmins began to influence the princes, and within half a century (by the authority and influence of the ruling chiefs) Hinduism became the religion of fashion, not of the heart, among the whole tribe. It is still simply a custom, not a faith. The *Maibee* of the ancient Naga demon-worship still claims an equality with, if not a superiority over, the Brahman of Hinduism, and is successful in his claims. The omnivorous Naga could not, however, be reduced so easily within the narrow restrictions and abstemious prohibitions of a genuine Hindu. Hence Munipoori children of both sexes up to the age of

twelve, also old people in their second infancy, and sick persons of all ages, may, even now, eat and drink whatever they please. The Hindu customs of infant marriages, of non-marriage of widows, and of *sotti*, or burning of widows, &c., have never been adopted by the Munipooris. Thus the Brahmins have succeeded only in making a nation of hypocrites, not of converts. In truth-telling the Munipoori is defective—is, in fact, the most consummate liar on the face of the earth, always excepting the Persian. But upon closer acquaintance with the tribe, it will be found that a great deal of the Naga simplicity lurks at the root of their character, and that deception is the result of a false training rather than of the abnormal tribal state of mind. As now taught, its morality is founded upon accidental circumstances, not upon the eternal principles of right and wrong.

The story of the origin of this tribe and its descent from Arjem, one of the five Pandava brothers in the "Great War," as given in the Poem of the Mahabhârat, is regarded as a myth of comparatively modern invention; hence it is not noticed here.

Mr. Robinson states ("Assam," p. 383), that the "Munipooris have a written language." This "written language" has not been found. Small portions of the Poorans may have been written in Hindi or Bengali characters; but nothing more.

The desire for knowledge among this tribe is very strong. Already its dialect has become a *Lingua Franca* among the surrounding hill tribes. Still it is through the medium of the Bengali the Munipoori thirsts for education and information—a fact arising not less from his enterprise and his love of commerce, than from his religion; and a fact that points out clearly what language should be selected for teaching the tribe. Already there are five schools in operation amongst this tribe, established by the Sylhet Mission. But they are all in Sylhet and Cachar—not one in his own country. A fairer field of labour, and a finer tribe of people to act upon, a missionary could hardly desire.

From what has been stated here, some might suppose that the affinity of the hill dialects might be turned into good account by grouping contiguous tribes and merging their dialectic peculiarities, by the wise selection of some one prominent dialect. But the following brief comparative vocabulary, consisting of the names of eighteen of the commonest objects, in five of the dialects, might suffice to show the impracticability of such a scheme:—

English.	*Singpho.*	*Garo.*	*Khasia.*	*Munipoori.*	*Kookie (Thado).*
Fire	Wan	Wol	Ka-ding	Mei	Mei.
Water	Ntsin	Chi	Ka-um	Tsing	Tooee.
Earth	Nyza	Har	Ka-khyndew	Laipâk	Lei.
Air	Mbong	Barowa	Ka-lyer	Nungsit	Hovee.
Sun	Tsau	Salgra	Ka-sugi	Numit	Nee.
Moon	Sata	Jajong	U-bynai	Tha	Nla.
Star	Sagan	Asake	U-tara	Thawalpichak	A-shee.
Father	Wa	Afa	U-kypa	Ipa	Pâ.
Mother	Nu	Ama	Ka-kymi	Ima	Noo.
Hand	Leta	Jak	Ka-kti	Khut	Khutphaug.
Foot	Lagong	Jachock	Ka-slajat	Khong	Kengphang.
Head	Bong	Shikam	Ka-kili	Kok	Loochung.
Eye	Mi	Mokron	Ka-khymat	Mit	Mut.
Ear	Na	Nachil	Ka-shkor	Na	Bil.
Hair	Kara	Kini	Ka-shaiuh	Sam	Sum.
Day	Sini	Salo	Ka-sugi	Nungthil	Soonkim.
Night	Sana	Walo	Ka-miet	Ahing	Yan.
Mountain	Bôm	Achura	U-lum	Ching	Mol-ting-hang.

Did the writer suppose that the disciples of Max Müller, Latham, Lassen, &c., were numerous amongst the readers of "Christian Work," the list might be extended almost *ad libitum* in reference to a dozen and half or a score of the dialects, the materials being at hand. But the above might suffice as an example.

Another interesting tribe is that of the Khasias. The interest centres here, however, in the hills, their productions, and the peculiar relations of the British Government to them, rather than in the tribe itself. Nothing can be much more uninteresting and uninviting than the Khasia man, in his normal state. His conical basket on his

back ; his fillet to support it around his forehead ; his mouth too full of betel-leaf to permit him to speak—he can merely grunt ; his striped sleeveless frock having all its colours lost in filth ; his skin unwashed, except by rains, for untold years ; his mind revolving over a dozen or so thoughts from cradle to pyre—such, in his native state, is the Khasia man.

The Khasias proper and the Syntengs, being almost one in dialect and customs, are treated here as one people. These people inhabit a rugged and barren country between Sylhet and Assam ; and between North Cachar and the Garrox—a strip of mountains measuring, by rough estimate, about 70 by 50 miles, or 3,500 miles in area ; with a population of about 120,000 souls. The Khasias proper, numbering about 82,000, are ruled by some twenty-five chieftains, styled "Sûms." The country of the Syntengs has been annexed to the British Indian Empire since 1833. The dependence and independence of Khasialand are equally dubious. It is not certain that the British officers who are appointed to control the hills politically can describe definitively the extent of the dependence or independence of each hill chieftain. It is quite certain that the chiefs themselves cannot. This much is tolerably certain, that, if the five principal chieftains have lost their independence and their authority over their own subjects, they declare that their independence was taken from them by fraud, not by fair persuasion ; nor yet by force and conquest. Be this as it may, we have no concern here with the political question.

A mission has been in operation amongst this tribe for a quarter of a century. A few elementary books have been compiled ; and a portion of the New Testament translated into the dialect. A number of elementary schools have been opened in its villages ; and from four to five hundred of the tribe have professed their faith in Christianity. The *Roman characters* have been selected for marks of sounds. Here is, therefore, an example of the capabilities of a crude hill dialect to sustain a literature. It is a well-known fact that the Bible must be imbedded in a literature congenial to itself—and that an indigenous literature—if it is to become the source of life, light, and purity to society. It were improper here to attempt to examine critically the progress of this attempt at creating a literature during the quarter of a century. Suffice it to say simply, that everything is purely exotic—not the slightest indication of indigenous growth has yet become manifest. As long as it continues thus, all know that everything is ephemeral.

The Government of Bengal, which usually acts upon broad and wise principles of policy, in dealing with the education of petty hill tribes, has fallen into a degree of inconsistency in reference to the Khasias. It insists upon the introduction of the Bengali language and literature into its schools and courts amongst a million and a quarter in Assam, and acquiesces in the introduction of the English and the hill dialect among less than a tenth of that number of hillmen upon these hills. This mistake must evidently be rectified sooner or later, if these simple hill people, when educated, are to become anything better than hewers of wood and common coolies. This tribe, being already under training and undergoing an experiment, calls for no further remark here.

Adjoining the Khasias, to the west, is the Garo tribe, perched among the lofty peaks and along the woody ledges of the western corner of the Khasia range. This is one of the most savage of all the tribes here named. The Garo man is a complete picture of a savage—more muscular, athletic, and wild than the Khasia ; less handsome and more unde than the Naga ; not less ferocious, though much smaller, than the Loohoopa ; and more difficult to be tamed, probably, than all those combined. The Garo female is situated at the very nadir of the "fair sex"—with no dress whatever, excepting a girdle about a foot wide, of coarse cloth, about the loins ; the hair thrown wildly back over the head, and fastened behind by a strong brass wire ; the lower lobe of each ear pierced for ten or a dozen brass rings, each of three or four inches in diameter. We have seen the ears lengthened to the shoulders by the weight of a dozen such pendant rings on either side. Add to these peculiarities a short swarthy being, with an enormous development of the muscles of the lower limbs—skin never washed, and mouth always filled either with bits of dry fish or some leaves—and there is the Garo female. The Garos, like most of the hill tribes, are omnivorous—dogs, cats, elephants, tigers, frogs, snails, monkeys, snakes—everything, in short ; man, milk, butter, cheese, excepted. A considerable portion of this wild tribe is either partially or wholly subject to the British Government, since the settlement of the Garo Nichals in 1820, by the late excellent administrator Mr. David Scott. The Garos of the higher ranges are still independent and savage.

The population of the Garo hills has, by a rough guess, been estimated at from 50,000 to 60,000.

Within the last few years, efforts to devise means to supply this small tribe with Christian education have been commenced from the Assam side. There is no doubt but that Gowalpara is the right centre to act upon this tribe. On the south side a missionary would be cut off completely from the world without: could procure no supplies, no means of communication, not even a loaf of bread. The largest place at the foot of the hills—Soosong Doorgapoori—is only a small bazar, purely native.

All the other smaller tribes named above, not having, as far as known, been taken up by any agencies, missionary or otherwise, with a view to their education and enlightenment, call for no further remark at present. The main object of the observations made here, is to call the attention of the conductors of missions to this wide and complicated field of labour, with a view to devise and fix upon some intelligible and uniform plan of action for the enlightenment of all these tribes.

DR. NORMAN MACLEOD'S INDIAN REPORT.

Dr. Norman Macleod gave a most interesting report of his visit to India at the recent meeting of the General Assembly of the Church of Scotland. The following are copious extracts:—"Generally speaking, we were to obtain information as to our own missions in particular, and as far as possible in regard to other missions. And here at once I wish to correct a misunderstanding or misapprehension, as if we were sent to India to report before Europe and all the churches regarding the condition of every mission in India; and then, when that has been assumed, it is naturally said—How is it conceivable these gentlemen can report on missions they have never visited? That is not our intention. We were to report regarding our own missions and their working, and we were to ascertain generally the working from the representative of the other missions throughout India; and it was that information we desired to obtain. We were likewise requested to promote brotherly sympathy amongst all the missionaries in India, to preach the Gospel everywhere according as we had opportunity, and then last, but not least, to give in our report on our return. In trying to carry out the express wishes of the committee, first of all I must state briefly the route. We landed at Bombay, and went to Poonah; from thence to an American mission to see its working. From Bombay we went to Calcutta, crossed the Baypore by the railway. We passed Bangalore and Velore, and from Madras we went to Calcutta. It was our intention for both to visit Gyah and the Punjaub together, but at Calcutta my medical man told me it was simply at the risk of my life to do that, but he allowed me to go as far as the railway to Delhi. We visited Allahabad, Benares, Lucknow and Delhi, and then we parted there. I returned directly from Calcutta, by Ceylon, to Scotland. Sir John Lawrence very kindly put at my disposal a place in his yacht, bearing all my expenses himself out of love and kindness. Having stated our route, I will now, in regard to carrying out the objects of our mission, tell you what I have done. Before going I corresponded with the leading secretaries of the various missionary bodies, and other Christian men who took an interest in Christian missions, requesting them privately to state those objects on which they would like to obtain accurate information. There were very full replies given to those letters; and while going out in the steamers, we embodied them in a series of queries, under such general headings as the following:—Missionaries' salaries, retiring allowances, native preachers and their qualifications, preaching, teaching, native converts, orphanage and female schools, and a great number of general questions bearing on missions. Having thus prepared ourselves in the steamers, knowing exactly what we wanted to know with these queries, on landing we put ourselves in communication first of all with missionaries belonging to every denomination, to all churches and parties, having a very long conference with them. We put ourselves into communication with native preachers belonging to various Christian bodies, got ourselves into conversation with the educated Hindoos that were Christians, and that were not Christians, and then with intelligent civilians, wherever we could meet them, hearing their opinions of missionaries and missions, and learning by all means the people by visiting the schools and the native congregations. We also

got a large amount of documents both from the missionaries and the various governments bearing directly or indirectly on this great question. There was the greatest anxiety to give us every fact we desired to possess; and from no missionaries did we receive more sympathy and more ample information than the respected brethren of the Free Church, whether at Bengal or Madras. I likewise have to express the great kindness we received, not from Presbyterian missionaries only, but from those belonging to all denominations, and all with whom we met—from the Bishop of Madras and the Bishop of Calcutta—nothing could have exceeded their courtesy, cordiality, and kindness. I think, in reviewing this, you will understand how it was perfectly possible for us, during only two or three or four months, to obtain a very large amount of information regarding it. We may know much more regarding these missions than a man who may have been a number of years there—our knowledge of four months can be brought into competition with that of a man who has been there twelve or fourteen years. I know men who have been twenty years in Edinburgh, and I should like to hear their answer to a question regarding the home mission work here. There were men who had been thirty or forty years in Glasgow, whose answers to questions regarding mission work in their own or other parishes would show they were profoundly ignorant regarding the state of missionary work in their native city. I find there are not a few men—there are laymen, and some here present, who are most thoroughly acquainted with the state of things in India, and look on it fairly. Still, I think, as a whole, there are no men whose reports you can credit more than the reports of missionaries themselves. They may exaggerate—they may see things only through their own light; but as a body of men, they are above deceiving and stating facts that are not correct. Both at Madras and Calcutta we adopted rather a new measure—a new plan I think it was, but I think a very good one, not only for getting information, but for getting it verified. We suggested a large missionary meeting at Madras, that was to be presided over by the bishop, in which representatives of the different missionary bodies were to give their reports. We adopted the same system in Calcutta, and I will tell you why we did it. First of all, that information should be given of what is being done, for a complaint was made to me by a most intelligent editor of an English paper, 'I take an interest in missions, yet I have not heard a missionary sermon in this country.' Your Europeans in India need as much stirring up of information as you do at home. The next reason was this—I said, 'Let us have this report on the spot, in the presence of the editors of native papers—in the presence of those sharp-witted men. Let us have these facts stated here on the spot, and challenge their contradiction; and if there are parties who say missions are doing no good, let them say that now—let them say that in these newspapers in Calcutta; do not let them sneak out of the battle here, and then go home and put obstacles in the way of an earnest missionary who goes to speak in some town by himself. Let them here deny those statements that are made by those missionaries.' I need not say there was no denial. There was no contradiction to any of these statements, which bears me out in this, that it is not the case, as many think, that you are to get a fair, unbiassed, and intelligent account of missions from a gentleman who has been in India, simply because he has been there, and you must look with suspicion always upon the reports that are given in by Christian missionaries. I now come to a point of considerable importance. I may be asked, What is your general impression of the state of things in India? That is a most natural question, but it is almost like asking the question, How did you leave them all in London?—to ask generally what is the state of things in this tremendous country of India. In answering that question I wish you to consider patiently two or three things, or rather a number of certain facts with which you are quite familiar. Remember, you are asking a question with regard to an enormous territory, whose schools do not stretch over the whole territory, but are at some distance. Suppose you had a school in Edinburgh, and another in France, another in Berlin, another in St. Petersburg, and another in some part of Poland, you would mark in a rough way the connection of these different schools. Remember, we have a population of about 180,000,000 human beings, remember you are dealing with a people who speak about twenty-nine or thirty distinct dialects. Besides that, you have to deal with totally different races. If you ask me what is being done regarding the native population, I can give you one answer, and among the Hindoos another answer. Again, in estimating what has been done among the whole of this population, both of aborigines and Hindoos proper, you have likewise to recall that you are asking results regarding a work that began as yesterday. I and some of you in this

General Assembly can say we remember the time when there was not a single missionary allowed to preach in British India. Dr. Duff, the first of our missionaries to India, still lives to do his work here. The whole history of our mission work in India is embraced within the life of one man. The whole of his work is just as of yesterday. You must also recollect that when it began, the people of this country were very indifferent in regard to missions. Into the cause of that I am not now going to enter. It was on the whole a new idea, so that when Dr. Duff went out, it was very difficult for two years to raise as much money as would support one man. You have to remember, too, the traditional antagonism that existed in India against the missionaries, and their dislike to missionary work; and whatever may have been the intention of that dislike, still I cannot but say I recognise here the wise providence of God, that that which may have sprung from wrong motives has been turned to good. It convinced the Hindoos that the Government was not attempting to make proselytes, and that so far, under Providence, became a preparation for missionary work. Then you must recollect the prodigious difficulty of getting missionaries, and when you got them, what did they know regarding the language—what did they know regarding the customs or the spirit of Hindooism? What literature had they? They went without their armour—everything was to prepare by which they could come down on the Hindoos and do them good. Recollect these things, and along with them, remember that the religion introduced into India was the religion of a conquering people—a people who conquered by force. I say one is awed when he thinks of the comparatively small number of men who, in point of intellect, and force, and earnestness, and capacity, and numbers, are fitted, as it were, out and out, for doing this great work in British India; and in regard to the whole of these missionaries, we beg to say that, having made the most intimate and minute inquiries, I never heard in all British India anything but the most profound expressions of respect for the character and intentions of the whole body of missionaries. Every man whom I asked, and every European, some of whom made no profession of Christianity, but the very reverse, did so, and one man, in his reply to my question, which I put to so many, said—'Take away the missionaries, and you take away the salt of the European society. I would not answer for its corruption if you remove the missionary body from amongst them.' I put the same question to the different editors of the native press—Hindoos and not Christians—and the answer was the same. I remember on one occasion when I called in my friend that he might bear the testimony given to this, and it was to this effect:—'For these missionaries we have the profoundest respect, because there are no men who have come out here to do such work on such small salaries as these men have done; no men have come out here to a work so unselfish as these men; there are no men who abide with us as a body so long; there are no men who understand us so well, and who sympathise with us so much as these missionaries.' Well, and when you consider all this, you may ask what has been the result of all this work in regard to the christianising of the country. One of the grand standards we have in this country of success is to tell us how many baptisms you have had. I am here to tell you, and I am speaking in the presence of laymen as well as ministers and missionaries who are acquainted with the state of British India, and I ask them if they could conceive a question so utterly futile to determine the relative merits of the different missionaries. The number of baptisms has nothing to do with the question of removing Hindooism, no more than the rain falling on the roof can touch our hearts here. But now as to results—people ask for results. You may tell me there are as many as 20,000 or 30,000 professing Christians—but whether you tell me there are 120,000 or 200,000 professing Christians throughout India, still I think that is not the right way for reaching the question regarding results. I take it on broader grounds. Without entering into details regarding these results just now, I would say that in estimating these results you ought not to think merely of what the missionaries have done. I recognise the whole of this great power—this great missionary power in Jesus Christ—as much as general assemblies. I see Him in all these results, for God created all things by Jesus Christ. Well, I wish you, when you try to estimate what are the results in India, do not forget such facts as these—viz. that the whole of that country is now for the first time under British Government—a wonderful fact—so that the history of India may be considered from the time of the mutiny, when we got possession of the country. The possession of that country as manifesting marvellous unity and energy and the indomitable power of Great Britain, has completely overawed the natives; and, together with many other influences

which that fact induces, it contributes immensely to results—beneficent results. Then you must likewise remember the marvellous Government of British India, and the justice and righteousness of our administration by our civilians. That Government may have its defects, certainly ; but we have never seen anything so grand as it is, or anything that can equal it. You must consider this extraordinary fact regarding English education. This, for which the natives have a most marvellous thirst, and which is so revolutionising British India, that I have no hesitation in saying the rising of the tide of English education on the shore of India marks the departure of Hindooism as a creed, leaving behind it a deism or an atheism which may be considered bad or good in comparison. It is an extraordinary fact, to which there are few exceptions, that the Hindoo creed perishes along with the advance of English education. What a wonderful thing it is to see natives in Calcutta—men of distinguished and high attainments—addressing numerous crowds of people, far greater than this, and these not only people of education, but the Viceroy and distinguished persons, as well as educated natives—addressing crowds in English, so accurately and elegantly, that I, as a Scotchman, would not pretend to ! That is how we are to reach the great mass of the people ; and these remarkable facts, such as I have been mentioning, must be counted on, when we try to reach the results, and know what is really being done in British India. This leads me to consider a point very difficult to deal with. In so far as we of the Church of Scotland are concerned, the question may be asked, what is doing in reference to Hindooism and Brahminism ? But that has nothing whatever to do with the question. That question is, what are we doing in Hindostan Proper, what are we doing with the people, and what are the wants and necessities of India Proper ? I wish you to remember that in dealing with this system you are dealing with the most wonderful system almost that has existed, or exists, in the world. Remember that, when you are dealing with this question, you are dealing with the aboriginal race—a race whose very blood is the same as our own—a race who have come from the Caucasus, from north and south, into India—a race, moreover, whose religion is expressed in one of the most subtle, one of the fullest, one of the most exquisite, one of the most accurate, one of the most musical languages that existed—a language that is now shown to be the very root of all our languages in the West. And what must that system of religion be which has resisted all change, and which has preserved itself entire during those tremendous centuries of the world's history. There is a great compact mass ; and I was reminded of it when I saw the Pyramids. There they stand yet ; the surface may, perhaps, be rubbed off, but the vast mass of masonry remains imperishable monuments of the past. But the centre is hollow, and the stone coffin is filled with the dust of ages. And so you must deal with a great compact mass—the most remarkable system that has ever existed in the whole history of the world. It is that system that you have to deal with, and I hesitate not to say that such a problem has never been given to the Christian Church since it existed. When I remember what hold Hindooism has upon the national mind, and know that its weapons are wielded by most subtle men, and backed by such ancient theology ; and when I think what it has done, and is, I hesitate not to say that there never was such a work given to the Christian Church in the time of the Apostles, or in the earlier ages, as to attack that stronghold of Satan and to overturn that system. I think the work given us to do is the last great battle of Christianity. It seems to me as if it required all the experience of the Christian Church in the nineteenth century to go and attack this stronghold. The day you overturn that system, you have done the greatest work the church has ever done—a work such as never was accomplished before, in so far as man can see—a work that can never be done again. Here, Christian ministers, is a foe worthy of your steel ; here is a foe worthy of the church. Meet it bravely. Do not meet it tremblingly ; but go on, and meet in the name of the God of Israel. But it will require you to put on the whole armour of God before you can do that. Moderator and Christian friends, understand the work well. I feel, after hearing all about the work in India, not only by going to India, but reading about it long before I went, and thinking about it—I feel I have but dimly apprehended its greatness and vastness ; and that it is impossible to give those who have not considered it the least idea of its difficulty. I confess that, after all the facts that have been rung into the country by Dr. Duff, with whose opinions I most thoroughly agree in this matter, and after you begin to put together the preaching to a few outcasts, it is nothing to attack this stronghold of Hindooism. You may as well say that because your arrows have killed a few birds, that

with those same arrows you may hope successfully to attack Malta or Sebastopol. If that is your work, how is it to be done? Let us consider the tremendous work we have to do. Let us consider here generally this attack upon Hindooism, and the attempt that has been made to destroy Hindooism. This work was given up in despair when the plan was originated by Dr. Inglis, which has been carried out by Dr. Duff and all who have worked along with him. There are two things I take the liberty of saying—that that attempt to destroy Hindooism had either utterly failed or had been entirely given up, and since that great work has been commenced, every single missionary society has followed that. Those who have longest laboured at it—a man who has spent thirty-five or forty years as Dr. Duff has done—have a right to be heard in every assembly of Christian men upon this subject. I ask you, as common-sense men, are you to ignore all that, and feel no interest in the mission, and give it up, and let it fall back upon twiddle-twaddle stories about the little girl or boy that said this or the other thing, and dare to speak of that system against the dicta of men who have tried the whole question, and ignore the tremendous experience which cannot be equalled nor surpassed in the same field?—and it is of that field only I am speaking. It may be asked, what is the object of this system? It is to saturate the whole Hindoo mind with the truth. It is not to take one part of the sponge, but to take the whole sponge itself and fill it with the pure water of life. It would not do to take two or three bricks from the top of the wall and count the number of bricks you take down; the thing to do is to strike out the foundation, and bring down the whole wall at once—to renovate the whole man and his whole ideas regarding his individuality and personal responsibility. What we seek to accomplish is to separate him from this great concrete mass, for it is hardly possible to make him feel that he stands alone, to make him feel for himself and act for himself, because he has been carried along like a bubble upon the tide of human life. To separate this man, to make him think and act for himself, to give him right ideas of God and sin, the atonement and incarnation, so that he may know what you are preaching of—to change the Hindoo mind was one of the grandest attempts ever made by intelligent Christian men, and it has done more for the suffering Hindoo—it has not only done more, but it is the only system that has done anything for the ultimate overturning of that old system of idolatry—Hindooism. I may be misunderstood here, but the conversion of A, B, and C is not the end here. The conversion of those persons we ought to pray for, and labour for, and do all we can for; but that comes incidentally. Even the ordaining of native pastors, that may be done; but that is not the end; it comes incidentally. Dr. Duff laboured for forty years in India, and during that time had 200 baptisms and three or four ordained men; but you are not to judge the results of his labours and of those who worked with him by these results. If you ask me for results, I say that so far as Hindooism is concerned, that has gone with English education; but the tremendous social system by which a man is bound to the past, and to a mysterious world of fathers, and mothers, and sisters who have gone before him, still remains. He is bound to this great brotherhood in which he lives and moves. I say, if you ask me regarding results, the success has been remarkable. New ideas have been propagated throughout India and in the native mind, and the whole atmosphere has become more and more saturated with a combustible gas. I do not know when God may raise up another Luther to touch it with a spark; I know not how long a period they may be as the Jews were in the wilderness, or shut up in Canaan, or kept till the Captivity, but all these mighty periods came before Christ. But I am sure of this, if there is one system which is fitted to do this work more than another, it is this system of our Scotch missions. There is at this moment a large native population who understand the English language as well as we do. It is one of the astonishing things of India to meet a native dressed in the ordinary native garb, and hearing him addressing you in the most eloquent English. These men are acquainted with the language, and the literature, and philosophy; and it is, indeed, a hopeful thing to see these men looking anxiously to England, and welcoming our philosophy and literature into their heads and hearts. But we require regular preachers for these young men. The particular point has arrived when you have a people that may be taught, not in the vernacular language of the country only, but in the English language. You have a large population that may be taught in English, and the best men are needed that you can get who have read and are possessed of full knowledge, and have not merely been educated to be licensed, and in these times are acquainted with all the great questions at stake; men are wanted who are acquainted with the bearing of modern philosophy, and men who are willing to stake

their lives and their all upon Christ, and upon Him alone—who know and love the Lord. Another recommendation we have to make is, that you should have retiring allowances ; and if God gives me more strength than I have I would go forth to Scotland for the purpose, if possible, of founding this fund of retiring allowances for the missionaries, so that they will return not to starvation. Now, I have a few words in conclusion. How is this work to be carried on—by mere speeches, by mere talk and deputations ? Moderator and friends, we must be in earnest about it. We must have no sham. I feel much more inclined to say, brother, let us go down on our knees and tell God, and ask Him to quicken us with his loving Spirit ; and if we feel our utter weakness, I think we may then be filled with the whole fulness of God. If we do not seek, we need not wonder that we shall not find. I would appeal to our students of theology, and ask them why in this grand period of the world's history—why is it that so few of them care to take up this work and go to India ? I found, when I went out to India, the sons of the noblest families in this country, the heirs of great fortunes, young men and their young brides along with them, going to India, never asking where they were to be stationed—whether the climate was healthy or unhealthy—whether there was to be a battle, or whether it was likely they would be wounded ? Where are the licentiates of the church ?—where are those men, the representatives of the body that ought to be the most chivalrous and the very noblest type of the self-sacrifice ? I saw young men, when I was coming home, pressing on to Abyssinia, led by one of the noblest men of the time, never asking any questions, but pressing forward on that tremendous and grand march for the release of our captive countrymen. Where is there anything like this amongst our preachers, to stir them up to go and deliver that great nation from the captivity of ignorance ? I see young men going out there as merchants, and when I turn round to our young men, not old, half-broken-down men, like myself, I see them besieging some chapel, bombarding it with testimonials and Armstrong guns out of the pulpit, to see if they can get it ; and after they have got it, £1 2s. 2¾d. is all that is contributed for India. Is there to be no chivalry among them ?" Dr. Macleod then made an eloquent appeal to the church to assist in this work, for the sake of this country as well as for that of India and its people, and for the sake of the cause of our common Christianity.

INCIDENTS IN MISSIONARY LIFE IN CHINA.*

CHINESE COSTUME ADOPTED.

We have all now adopted the Chinese costume, and though I do not admire it, yet it is comfortable ; and it seems quite natural to go out without either hat or bonnet, and many other things we have been accustomed to wear. To my mind, it is most decidedly the right thing to do. We have left off using plates and knives and forks for the present, and have adopted the Chinese basins and chop-sticks. I thought I should never be able to eat with them at first, but soon became quite expert in using them. Our principal food now is rice, and, indeed, we do eat a quantity of it. It is much nicer than rice in England, and I prefer it to almost anything else. I cannot help rejoicing with joy and thankfulness that, in every step I have taken toward assuming the dress and customs of this people, the Lord has given me a blessing in my own soul. It is so sweet to feel that He accepts it as done to Him. I do increasingly feel that the more heartily we can throw ourselves into the habits and customs of those around us, the more we shall experience the Divine blessing on our souls. But for the sake of those who wish to come and join in this work, I cannot say it is not difficult to do. Everything here is so different, and the people are so timid, it does need much grace and wisdom, and the Spirit of Him who bore all things for us.

We are all very busily engaged in the study of the language. We have a very nice Christian woman who teaches us, and the young men have

* Our readers are doubtless aware of the company of twenty or more Baptists who formed the "China Inland Mission," and in 1866 sailed for China. They are now doing evangelistic work in the interior of China with an apostolic spirit and zeal. The above extracts from their reports will give a good idea of their labours.—*Editor China Inland Mission Occasional Paper.*

Tsin-sin-sang, from Ningpo, who is very earnest, and a great help to Mr. Taylor. I do long to be able to speak and to begin some work; but it needs time and patience.

THE REALITY OF MISSIONARY LIFE.

It is one thing to contemplate missionary work at home, and another thing to be in it. Suddenly deprived of accustomed means of grace, and thrown entirely into circumstances of unexpected trial and temptation, still having to do battle with indwelling sin and our great adversary, we need to live in the very atmosphere of prayer and under the very shadow of the Almighty. It is very easy to settle down and surround one's self with as many European comforts as possible, and then call one's self a missionary.

WOMEN'S WORK.

God is blessing us, and opening up our way before us remarkably. On Saturday I got access to a nunnery, and had a long talk with the nun in charge (the others were all out). It was the cleanest dwelling I have seen in China, and in beautiful order; but there, on a table in the middle of the room, were the idols, five of them, with incense and a light burning before them; and in front were footstools, on which, I suppose, hundreds of women have knelt to these wooden images. The nun herself did not fear me, as, indeed, no one does; but she evidently thought that my proximity to the table was dangerous. I suppose she feared that I should do what I certainly should have liked to see her do—that is, dash them all down.

To the Chinese, the adoption of Christianity involves some practical questions; for instance, this nun, after listening for some time, said, in Chinese form of expression, "But I am eating idols' rice;" and she was surprised and I pleased to hear the Ah-m I had with me reply, "Yes, but I eat God's rice; it is God who gives me all I have."

On Sunday I had the joy of seeing Ah-loh-sao baptised. She said that when her husband heard of it he would, in a passion, break up all their things. I felt it was desirable the thing should not be concealed from him, and yet I wanted her to be shielded from his anger, so I suggested returning home with her, and myself telling him. She thought this unnecessary. Hang-Chow Ah-m, turning to me, said, "Why can't you trust God to take care of her?" For a day or two Ah-loh-sao shrank from mentioning it to him; but the day came for a great idol, and he wanted her to go. She then summoned courage and replied: "Why, I haven't worshipped idols for months, and do you think I can do it now? Why, I have entered the Christian religion!" He only said, "Oh! you are going to become a foreigner, are you?" or something to that effect, while previously he had threatened that if she were to receive baptism now, he would shut her up for a month.

Our "Lydia" and a woman we call "Ruth" are, I think, truly believing in Christ as a Saviour, and we hoped to have received them with Ah-loh-sao; but the one is so entrapped with Satan in this paper work, so involved in many ways, that how she is to give it up seems a difficult question. The other fears the cursing and opposition of her son. The path of those who wish to become Christians is truly a testing one; still, I believe God has been working on the minds of these women, and I feel confident that He will carry on his work to perfection—that they will yet, at whatever cost, be brought to profess themselves on the Lord's side.

To-day a nice little girl of about thirteen came to take me to a new house. It was a large one, with a great many people in it. I was taken into a room, and soon had from ten to fifteen hearers, when, while in the midst of talking to them, some one came and wanted me to go somewhere else. I followed, and, on inquiry, found that I was in the house of a military mandarin, and that his wife wished to see me. I consequently had an interview with her and her husband. He knew something of foreigners and of the Roman Catholic religion, having been at Shanghai. He was pleased at my wearing the native dress, and asked what I ate. I told him rice and Chinese "ko-keo." He seemed to know that foreigners drank coffee, and asked me one very significant question, which at first I did not understand, owing to his mispronunciation of an English word. He wanted to know if I took "bellansee." When, however, he said in Chinese, "Do you drink foreign spirits?" his meaning was clear; his idea of foreigners was that they were *brandy*-drinkers. He manifested a good deal of interest in the truth; said that "he, as captain, had caused the death of many, and consequently felt that his sins were great." He asked, too, "What money he would have to pay for forgiveness?" and then, "How the righteousness of one could atone for all the guilt of many?" I had with me an elderly, earnest Christian woman, and she asked the mandarin to come and hear the doctrine preached; "for," she said, "you need not be afraid of the foreigners; there are a good many natives, and those who are

not are like natives, are all dressed as such." After some time, I returned to complete my visit which had been so suddenly interrupted in the other part of the house. They again listened attentively, and were so friendly. With mutual promises that I would go again, and that they would come to Sing-K'œ-long, I was about to leave, when I was invited into another room, where was a pleasing and middle-aged woman, who could read and was evidently not of the lower class; those who had been listening before came with others, till there were sixteen people and some children. After putting the Gospel before them, they wanted me to read from what looked to them like foreign books. I read from my Ningpo hymn-book "There is a happy land," which is a great favourite, changing my words for their Hang-chow equivalents. Then they wanted me to sing some hymns, which I did. Some of them were peculiarly intelligent, and said they would so like to see some foreign things; so I promised them they should do so when they came here. As I went out, the people living opposite wanted me to let them hear the doctrine, and again I had a little knot of hearers. Further on I had a talk to some women, who had asked me in as I passed in the morning; and then, before I could reach home, I had to sit down in the midst of six women who were working at their door in a narrow lane between what was principally ruins. It is such a joy to be so welcome! I have only to go out and pass along the street, and houses are opened to me. Truly, God is giving the people an ear to hear. Would that they had some one to go to them more efficient than I! It seems wonderful that God should open so many doors to one who can speak so stammeringly, and whose vocabulary is so limited. Is it not that it may be manifest that this is his work, and that all the praise is due to Him?

ATTEMPT TO INTERFERE WITH THE NESTORIAN MISSION.

THE following letter has been forwarded to us in a print sheet by the secretaries of the Evangelical Alliance. It will be noted that Dr. Perkins particularly requests its insertion in "Christian Work." The statement is important, as bearing upon an attempt to induce interference with missions long established, by very unfair, and it appears even dishonest, means:—

Rev. Dr. Perkins, Oroomiah, Persia, to the Rev. Dr. Schmettan, Foreign Secretary of the Evangelical Alliance.

Oroomiah, Persia, April 14th, 1868.

My dear Brother,—Your letter of February 5, with the enclosed slips relating to efforts of your Government for the relief of the Nestorians, and the document purporting to be addressed by a number of Nestorian ecclesiastics of Koordistan to the Archbishop of Canterbury and the Bishop of London, was received a few days ago. For all these favours I thank you, and lose no time, agreeably to your request, in acknowledging them. The letter already addressed to you by Mr. Shedd refers to all these subjects, and will supersede much that I might otherwise say. But as we have not received the document in question when he wrote to you, he had not then all the light which that document imparts on the subjects to which it relates.

When my eye met the names that occur in the introduction to that document, in the slip from the *Record*—viz. "Mr. Rassam and the Rev. G. P. Badger," the inquiry instantly crossed my mind, "Is not the hand of Joab in all this?"

Who, then, are the Rev. Mr. Badger and Mr. Rassam, under whose auspices the said document is presented to the high dignitaries of the English Church? When I was on my way to Persia, in 1833, I spent a few days in Malta, and was there introduced by the American missionaries to a young Englishman, Mr. George P. Badger, who was foreman in their printing establishment. A few weeks after my stop at Malta, our missionaries removed, with their press, from that island to Smyrna, and young Mr. Badger accompanied them. Under the influence of Mr. Temple, our oldest missionary at Malta, young Badger received strong religious impressions, and he then joined the Methodist denomination, I believe. After being at Smyrna some time, he expressed a desire to preach the Gospel, and went to England to prepare himself for that calling. In England he fell under the influence of Puseyism, and at Oxford embraced it with all the ardour of his impulsive temperament. In 1842 he was ordained by the Bishop of London, and sent out to Mosul. A year or two previous, the American

Board had commenced a mission station at Mosul, with special reference to the Nestorians of Koordistan, under the lead of Dr. Grant, who had already laboured with us several years at Oroomiah. On reaching Mosul, Mr. Badger addressed himself with all his might to the work of destroying the American mission to the Nestorians. Just then the Nestorian massacres occurred in Koordistan, which drove the Patriarch, Mar Shimon, from his mountain fastnesses down to that city, where he was easily taken in the net of Mr. Badger, by promises of ample civil protection and other important emoluments.

The excellent Bishop of London, Dr. Blomfield, on being informed of Mr. Badger's hostile attitude towards the American mission, promptly removed him and sent him as an army chaplain to Aden. Once or twice since that period, Mr. Badger, when visiting his sister, Mrs. Rassam, at Mosul, has renewed his attempts to injure our mission, by efforts to prejudice the Patriarch and his people against us and our labours. I suppose that the document which you have forwarded to me is the offspring of just such efforts.

A few words will suffice in regard to Vice-Consul Rassam. When at Malta, in the same year (1833), I was then introduced also to a young "Chaldean," or Papal Nestorian, from Mosul. He being the first individual of that remote people, to whose salvation I had consecrated my life, I was of course much interested in him. The story of him was this: When on his way to Rome, with other Chaldean youths, to be educated for the Papal priesthood, he was detained by sickness at Alexandria, where he fell into the hands of German missionaries of the Church Missionary Society, who kindly cared for him and preached to him the Gospel. He there embraced the Protestant faith, and when I saw him he was in the employ of the Rev. Mr. Schleintz, of the same society, engaged in Arabic translations and proof-reading. With the kind assistance of Mr. Schleintz, he then prepared for me a small spelling-book in the ancient Syrian tongue, which Mr. Schleintz had lithographed, and which seemed as a pleasant introduction for me to the Nestorians.

In Malta Mr. Rassam married a sister of Mr. Badger. He was afterwards Arabic interpreter to Colonel Chesney's expedition on the Euphrates, and on its failure, was appointed British Vice-Consul at Mosul. There he has done much for the civil relief of the Nestorians of Koordistan, and has often befriended our mission and its Nestorian helpers; and, in the emphatic declaration of another British Consul, who was well acquainted with all the parties in question, "Rassam was always disposed to do right, except when he was *badgered*."

Thus much it seemed necessary for me to say in regard to those gentlemen, for your full appreciation of their relation to this matter.

I will not attempt to say just how much the parties to whom I have referred had in preparing the document in question; but I am confident that that agency, however covert, was not small.

The document bears no date, as you forwarded it to me; but, from several circumstances, we suppose it to have been concocted more than two years ago. We are able to identify most of the names attached to it, and they are a medley, indeed. All are from the Western or Koordish portion of our field. A few of them are now dead. Some of them are notoriously immoral, and as notoriously guilty of the very practices they condemn in the document. Some of them are, or have been, Papists. Some have as little character and standing as you can well conceive. A large proportion of them, as you may observe, are from a single district of the Koordish Mountains—viz. the Thhoma, whose inhabitants are the meanest and most renegade clan among the entire people. Yet some of the subscribers, I am sorry to say, have been fed from our tables, and educated by our toils, and sustained by the friends of the American Board, in co-operative labours for the benefit of these people. We can, however, the more easily excuse much of the weakness and ingratitude of these last-named, on the ground of the strong and tempting pressure of foreign influence exerted on them when they were at a distance from their missionary friends.

In regard to the motives that prompted the subscribers to give their seals to that document, I fully believe that a selfish and unworthy desire of pecuniary emolument and other worldly advantages are at the bottom, in almost all, if not in every case. Indeed, this language occurs in the prayer of the petitioners—viz. to have labourers sent to them "from a church which is endowed with *riches* and knowledge."

I need not reply to the document more formally than by complying with your request that I give you some account of our work, especially as Mr. Shedd has given you many facts on the same general subject.

As I was the first missionary to the Nestorians, having left America for my field thirty-five years

ago, I am of course familiar with the entire history of our work. I found the field as dark as the region and shadow of death, not inaptly indicated by perhaps the most truthful statement of the document in question—viz.: "Even our late Patriarch, on being asked how many of the sacred books he had read, replied, 'When I was a lad, I remember reading as many as five chapters of the Gospel of St. Matthew.' This answer, regrettable as it is, was received with applause by those who heard it."

On this point here is a true witness: When I entered the field, not a female, with a single exception, could read; and no males, except the ecclesiastics; and they could do no more, as a rule, than mutter their devotions in a dead, obsolete tongue, the ancient Syriac, the meaning generally unknown, even to themselves. Their spoken language, the modern Syriac, had never been reduced to writing, and not a syllable existed in that language. And dark as was their intellectual state, their moral condition was still darker. Almost every command of the Decalogue was wantonly and habitually violated. In all this ignorance and degradation, however, there was still an open door to us, the people and their ecclesiastics cordially welcoming us to our work. To this we applied ourselves with all our might, in three branches of missionary effort—the arms of our holy service—viz. the proclamation of the Gospel with the living voice, opening schools as fast as we could qualify teachers, and the agency of the press. The two first-named branches of labour have been vigorously prosecuted from the commencement of our mission, thirty-five years ago, and our press has been at work here twenty-eight years. Thousands of readers of both sexes have been raised up in our schools, and scores of preachers and preachers' wives have been reared in our two higher seminaries. The Holy Scriptures have been translated and printed in several editions, in both the ancient Syriac, and in the modern or spoken language. About one hundred millions of pages of the Scriptures and of other good books—among them some of the richest treasures of the religious literature of the English language—have been scattered broadcast among the people. In the now long list of our publications are Bunyan's "Pilgrim's Progress," Baxter's "Saint's Rest," "Reformed Pastor," and "Call to the Unconverted," and Doddridge's "Rise and Progress," &c. &c.; and of tracts "The Dairyman's Daughter," "The Shepherd of Salisbury Plain," &c. &c. We also publish about 500 of our sweetest English hymns, among them many of Newton's and Cowper's, besides Geographies, Arithmetics, Algebras, Text-books on Theology, a Church History, &c. &c., and a monthly religious periodical, now in its eighteenth year. And now are we to be told by a people who, all told, number less than 150,000 souls, and who have enjoyed our schools and our publications, without money and without price, or for the smallest pittance, as in the language of the document, "Our ancient books have been destroyed, and we have no scribes or printing-presses to replace them, no schools wherein to educate our youth," and "no one has remembered us?" and again, of "our lack of pastors, instructors, and counsellors?" and still again, "our spiritual destitution and our lack of means of instruction?" &c. These statements are as false as their cool effrontery is astounding.

A point is attempted to be made in the document to this effect, that in thirty-five years of our missionary work no Nestorian is yet able to prepare a Commentary on the Bible. Of course, Commentaries were not the first books to be sought among a people whose language was unwritten. First the Bible, then the Reference Bible, then the Commentary, is the more natural order which we have followed. Good Commentaries, however, on the Book of Matthew and on the minor prophets, prepared by the very able and lamented Mr. Pike, had been published and circulated before this statement was made; also valuable notes on the Book of Acts, prepared by Mr. Cochran. Our press is now printing the last sheets of a Commentary on Genesis, prepared by myself, and I have one ready on Exodus. It is true that no Nestorian has yet issued a Commentary from our press under his own name. But Deacon Yonan, a Nestorian of eminent ability, could well do so; also some others, though their range of reference and research would be far less than when they work with a missionary. The standard Commentary which I use in preparing my Commentaries is the excellent one of Dr. Scott, while I avail myself of the labours of many later scholars and divines. I also rejoice to draw precious thoughts from the venerable Syrian commentator, Mai Ephrem, whose writings are much and justly revered by the Nestorians.

We are told in the document that the subscribers to it do not like our "tenets." We have never yet been told so by a living voice among the people, but entirely the reverse. What are our "tenets"? The simple Gospel, in our labours

among the Nestorians. We come to them, not to change their ecclesiastical organisation, which has much of Protestant simplicity; but to pour light and truth into their dark minds, and leave the power of light and truth, by its own inherent vitality and force, silently to work outward, and clear the church of the errors and the lumber with which the midnight of ages of Mahommedan oppression had marred and obscured its ancient comeliness. And I have strictly adhered to this policy, as in my opinion the best possible way of promoting the salvation and elevation of the Nestorians. Of the more than sixty Nestorian preachers associated with us in our work, not one have we commissioned for that holy calling otherwise than by the ordination of a bishop.

We were compelled to defer our labours in the mountains of Koordistan several years after commencing them in Persia, for the reason that it was impossible to penetrate those mountains without imminent risk of life. Dr. Grant was the first western man who entered the central portions of them since the days of Xenophon and the "Ten Thousand." He travelled through them in 1839, twenty-nine years ago. A learned German, Dr. Schultz, on entering the eastern side of those nets a few years before, was murdered by an escort of a bloody Koordish chief. In 1843 occurred the Koordish massacres, which roused Christian Governments to demand of the Porte that it send armies thither and subdue the savage Koords, by which means the mountains were thrown open; and during the twenty and more subsequent years, we have vigorously prosecuted our labours in Koordistan, both personally and through numerous Nestorian helpers. And the strangest and almost the only barrier against the inroads of the Papists on the western side of the mountains is the able body of Nestorian labourers whom we have educated and sent into those wild regions. At the risk of repeating somewhat of what Mr. Shedd may have written to you, I may state that we now have in Koordistan associated with us in our work, one bishop, ten presbyters, twelve deacons, and several other evangelical teachers. The bishop and a deacon who are labouring on the banks of the Tigris are supported by the friends of the Turkish Missions Aid Society. The most serious obstacle which we have had to encounter in Koordistan has been the occasional outbreaks of opposition from the Nestorian Patriarch, repeatedly stirred up by the influences which I have indicated. Still, the good work is steadily and surely advancing.

The Lord has graciously prospered us in the various parts of our field, and in the various branches of our work. It has had much to encounter in the still unmitigated civil oppression of the Nestorians. Yet scores of pious preachers, as I have said, are constantly, faithfully, and ably proclaiming the Gospel both here and in Persia, and in Koordistan, and hundreds of living stones are rising up as the fruits of that Gospel, under the converting power of the Holy Ghost, to become polished pillars in the temple of our God.

The work has been prosecuted at much cost and sacrifice. The American churches have expended more than half a million of dollars on this field, and they hope to much more—all, indeed, that shall promise to promote the highest welfare of this people.

Yet more costly has been the sacrifice of precious lives. Twelve of my male associates on the Persian side of our field have gone to their rest and reward. Others sleep on the banks of the Tigris, hard by the ruins of old Nineveh, and others still slumber amid the wilds of the Koordish mountains.

Our mission now consists of six American families and two additional female labourers. Impaired health and advancing age forbid the expectation that I shall much longer stand in my place. But I shall leave experienced and faithful men behind me, who will be reinforced as their ranks shall be thinned by the failure of health or by the hand of death.

It was my happiness, eight years ago, to spend six months in England, presenting the subject of the Nestorian mission to the Christians there, for the most part Christians of the Established Church, under the auspices of the Turkish Missions Aid Society. Never did I receive a more cordial welcome, and never have I mingled with more delightful Christians. That period was the grand holiday of my life. And when I think of those Christians, and of the most estimable character of the two exalted and reverend dignitaries of the English Church to whom the document that prompted this letter was addressed, I have very little apprehension of interruption or interference to our missionary work from a quarter so eminently Christian.

Pardon the length of this epistle; accept our thanks for the warm interest you take in our work, and your unwearied efforts to promote it; and believe me, as ever, affectionately and very gratefully, your brother in the bonds of the Gospel,

J. PERKINS.

April 15.

P.S. After penning the foregoing letter yesterday, we met with two of the prominent presbyters whose names are on the remarkable document which you forwarded to me, and who now happen to be at Oroomiah. They both solemnly declare, in answer to our inquiries—firstly, that they never placed their seals on that document; secondly, that they never authorised any other person or party to attach their names to that document; thirdly, that they never saw that document, or knew of its existence; and they are ready to make deposition to that effect. These two men are among our missionary *employés*, and are among the most intelligent, respectable, and truthful of all whose names appear on the petition. We have no doubt that their statements are true. It follows that their names have been used in a manner entirely unauthorised, and the integrity of the document thus stands impeached. We know not how many other names may have been surreptitiously placed upon it. The homes of the signers being in the western, or mountain part of our field (the nearest seventy or eighty miles distant from us), we are thus precluded from immediate examination. We have no doubt that other names have been used in the same way. But it matters not, of course, just now how many of the names were thus unauthorisedly applied, to prove the representation invalid.

I ought, perhaps, to allude to our efforts for the civil protection of the Nestorians. We are told in the document, "No one has remembered us." So far from this being true, coeval with our mission have been our most strenuous and unremitting efforts to secure protection for the Nestorians, both as individual sufferers and as an oppressed people, so far as we could make such efforts with safety. Our presence and residence here have done much silently to effect these objects for those near us; and for all those in Turkey as well as in Persia, times almost without number have we brought the subject of their wrongs before the nearest British officials, as several British consuls and ambassadors would so testify; and you yourselves are witnesses that we have repeatedly presented their case through you to the British Government. We could wish that our efforts had been attended with fuller success; but much has from time to time been temporarily effected, and that much has been through our urgent representations. And Consul Taylor, of Erzroom, has assured us that his Government would do no more for the Nestorians than it is doing, were English missionaries to reside among them.

You are at liberty to make any use of this letter which you deem proper. As wide publicity has been given to the document to which it is a reply, reflecting very injuriously on our mission and its work, it seems but just that our vindication have equal publicity. I request, therefore, that it be published in "Christian Work."—Yours, J. P.

MEDICAL MISSIONS.

THE monthly meeting of the Medical Missionary Society with students of the Edinburgh School of Medicine, was held in the usual place, No. 5, St. Andrew Square, on the 5th of June. The principal speaker on the occasion was Dr. Hugh Cleghorn, Conservator of Forests in India, who has recently returned home after making several very extensive journeys in that vast peninsula. In the course of his travels during the last three years, he enjoyed excellent opportunities of visiting various medical missions, and forming his own judgment in regard to them. His last week in India was spent under the roof of Mr. David Paterson, at Madras, an esteemed brother, whose work has been frequently referred to in these pages. Mr. Paterson has been labouring most assiduously for more than twelve years, in the midst of a population of about 700,000 souls. He has now two dispensaries and a hospital under his charge, and is conferring, in Dr. Cleghorn's opinion, great benefits upon the people. Besides the management of these institutions in a truly evangelistic spirit, he is engaged, as many of our readers know already, in training no fewer than fifteen native youths, who will eventually become, with God's blessing, medical missionaries to their countrymen. These are not common students. They are all selected young men, far above the average in talent and attainment, and, without any exception, Christians.

They have been chosen by the superintendents of various missions in Southern India, and have been sent, by two and two, to Madras, for the special purpose of being educated and trained by Mr. Paterson. They are thirsting for knowledge; and, in illustration of this, Dr. Cleghorn was requested by them to give a lecture upon the Himalayas. He never met with a more attentive audience. He enjoyed opportunities of hearing some of these young men address the assembled patients at the dispensary previous to the commencement of the daily professional work, and was greatly pleased.

Mr. Paterson is much assisted in his training institution by Dr. George Smith and Dr. Van Somoven, of the Government Medical College, both of these gentlemen being long-tried friends of the medical mission cause.

Dr. Cleghorn spent two days with the Rev. John Lowe, another esteemed medical missionary, well known by reputation to many of our readers in Travancore. He labours in a very different climate from that of Madras. There is much jungle, and in consequence moisture; and the people are comparatively few and scattered. The native prince is very friendly, and the government enlightened, so that the mission is regarded with a favourable eye, and aided in various ways, the prince himself maintaining at the institution one of the native youths whom Mr. Lowe is doing his best to educate and train as assistant medical missionaries.

Dr. Robson, of Calcutta, cultivates a different field. He possesses an unusual gift for the native languages, and for controversial discussion. He lectures upon literary and scientific subjects to highly educated youths, and sometimes has an audience of more than 200.

Dr. Cleghorn having visited the valley of Kashmir, testified very strongly to the high estimation in which Dr. Elmslie is held by all classes of the community, from the Lieutenant-Governor, Sir Donald Macleod, down to the humblest labourer. Great obstacles have been thrown in his way, the native authorities being much less enlightened and liberal than those in Travancore. But still, by uniform kindness and courtesy, graces which never fail to win the native heart in India, Dr. Elmslie stands very high both with the masses and with European visitors. In taking a retrospect of his experience of India, Dr. Cleghorn is convinced that valuable openings are presented to all medical men, if they choose to avail themselves of them, for the performance of mission work. When young men first arrive in the country, much may be done by the surgeon of a regiment towards keeping them right. They are naturally anxious to know what food they ought to eat, what clothes they ought to put on, what hours to observe. By helping them at the outset in these things, the medical officer, who is generally their senior, may get an influence over them, by which great and lasting good may be effected. Several examples were adduced in confirmation of this opinion. In the hospital in the barrack square, and in many other spheres, the spirit of a true medical missionary may be exhibited with very precious results.

While in Calcutta, Dr. C. was requested to examine a native school for boys. Among the number he observed a lad who evidently belonged to a different part of the country from his companions. This was the son of an Affghan who had been executed at Peshawar for three atrocious murders. The child had been taken charge of by a well-known Christian medical man, sent to Calcutta and maintained there for years, at his expense, while receiving a first-class education, both secular and religious. In a school for girls an engaging child was pointed out to Dr. Cleghorn. She had been blown into a cesspool during the dreadful cyclone which occurred a few years ago. Her parents were unknown, could not be discovered, and, in all probability, had perished. She is now receiving an excellent Christian education. While attached some years ago to a regiment, Dr. C. became acquainted with one of the native officers, who was in the habit of reading the Gospel of Luke to his comrades. This man gave every evidence of being a believer in Christ; but the missionary who had given him the book never heard that the seed sown in faith had germinated. Numerous cases of a similar kind might be cited. They all prove that no larger or more promising sphere could be desired by any one for missionary work; and Dr. Cleghorn feels that, were the past twenty-five years of his life to be gone over again, he would choose no other field in preference to India.

The Rev. John Braidwood, formerly missionary at Madras, followed Dr. Cleghorn. He gave a short but interesting account of the remarkable, almost romantic, experience of Dr. Colin Valentine, who went out to Rajputana, a few years ago, as a medical missionary in connection with the United Presbyterian Synod. Leaving Beawr, the original place of his sojourn, for a time, in quest of health, he had occasion to pass through

Jeypoor. While in that city he was requested to examine the students attending the medical school of the Rajah. He consented, with some reluctance; but produced such an impression by the manner in which he performed the duty, that direct proposals were made to him, then and there, to become Court Physician, Director of Public Instruction, and Principal of the Medical College. Impressed by the remarkable opportunities of usefulness which Providence seemed to be so unexpectedly opening up, Mr. Valentine accepted these appointments for a single year, subject to the approval of the committee at home. These gentlemen wisely approved of what he had done; and although about three years have now elapsed, he still maintains his position in Jeypoor, and has had the great honour and satisfaction of seeing various individuals hopefully converted to faith in the Lord Jesus Christ. One of these, a priest, and a man of mark among his countrymen, having exposed the existence of a conspiracy, by which it was hoped to destroy the Rajah's life by heathen incantations, was permitted in the providence of God to hear the Gospel from the lips of Dr. Valentine, and afterwards applied to him in anxiety about his soul. The doctor, believing him to be sincere and earnest, took him a very long journey to his clerical friends of the mission, at Beawr; and they, after due examination, administered to him the rite of baptism. This was followed by several other cases.

Professor Balfour mentioned, as supplementary to Mr. Braidwood's statement, that Dr. Valentine has never forgotten his *alma mater* in Edinburgh; but has, in addition to other kind offices, prevailed on the Rajah to institute prizes, both for natural history and botany, in the university. He has sent home for a large supply of books, and is engaged in organising an industrial museum in Jeypoor, for the advantage of the medical school and college.

Contributions to the various objects of the Medical Missionary Society are received in Edinburgh by the Commercial Bank; in London by Mr. James Watson (Messrs. Nisbet & Co.), 21, Berners Street, W., or by Messrs. Fuller, Banbury, Matheson & Co., 77, Lombard Street; in Cambridge, by Theodore Maxwell, Esq., King's College.

PROGRESS OF EDUCATION IN WESTERN INDIA.

Rev. W. Beynon, of the London Missionary Society, writes:—You will see from this that I am once more in Bombay. I came here to take a part in the annual University Examinations. The examinations are increasing yearly in numbers and importance. There were present this year at the Matriculation examination about 530 candidates from different parts of the presidency. They filled the large room in the Town Hall, which I suppose you saw when here, and several of the side rooms. There are numbers for the B.A. and M.A. examinations. How many I do not recollect. What a different state of things from the time I first visited Bombay in 1832! Then Government education was only commencing. There was only what I think was called the Elphinstone School. Government education in the vernacular was only commencing in Bombay, and there was the Sanscrit College at Poonah. The feelings of Government were very different from what they are now. Bad as the state of things was in Bombay, it was much worse in the Mofussil. I saw the first tracts and the first books of the Scripture printed in Canarese, and there was hardly a man that could read the printed character. Many we gave away at random, hoping that they would find a reader. How different now! There are in the Belgaum collectorate thousands who can read with ease and correctness, and there are the means of establishing schools throughout all of the town and villages. No less than 33,000 rupees are collected by a cess of one anna in the rupee, which are levied on the agricultural revenue of the collectorate. The schools are well attended everywhere by all classes, except by what goes on the Madras side by the general name of Pariahs. I am trying to impress on the educational instructors the necessity of establishing schools for them, or throwing the schools open to them. Justice demands it, as they pay, those who have land, as well as the farmers in general, the educational cess. It is true, Christianity is not taught in the school. But the instruction imparted is on the whole good, and such as is preparing for better things and better times.

INTELLIGENCE

England.

(From our own Correspondent.)

The Irish Church question continues to excite much interest and feeling. The bishops and clergy generally oppose strongly the disestablishment. The leaders of the unendowed churches are almost all in favour of Mr. Gladstone's movement.

The Commissioners on Ritualism have issued their second report. It treats of the use of incense and of lighted candles. The report is unfavourable to these innovations. It recommends that where a certain number of parishioners—five in a population of above a thousand, or three in a smaller population—appeal to the bishop against their introduction, he be bound to make inquiry, and to put a stop to them, there being a right of appeal to the Archbishop's Court, and finally to the Privy Council.

The English Church Union has held its annual meeting. This Union represents the Romanising party in the church. The chairman in his opening address, referring to the recent decision of the Commissioners on Ritualism, said that "the society contended in support of Ritualism for the very reason that was cited against it—viz. that it was the means the church had from ancient times to demonstrate the presence of Christ in the sacrifice, and to protest their faith in that fact." Dr. Pusey made an important statement on the Irish Church. "Better," he said, "disestablish not only the Irish but the English Church at once, than that the Legislature should look upon the ministers of Christ as civil servants, or that the State should interpose its authority against the excommunication by the church of one of its members who denied Christ." He was, however, opposed to the disendowment of the Irish Church, and especially to what he called the profanation of its funds, that is, their devotion to secular purposes. From Dr. Pusey's point of view he would probably prefer above everything else that these funds should be divided among the Protestant clergy and the Romish priests. The *Union Review*, his organ, says: "Let the Establishment be endowed, with some of its surplus revenues handed over to the Irish Roman Church. Where Establishmentarians are few, let buildings and property be freely given up to the Roman Catholics. So let the latter be publicly endowed likewise. Let a certain number of the bishops of each portion of the church be made peers of Parliament and sit in the House of Lords. Though some of the Roman Catholic authorities have declined a similar proposition, we have good reason for knowing that this would in due time be generally considered and accepted. Thus the seed might be now sown of peace and amity—to bring forth good fruit—even external re-union amongst members of the one family, in the future."

A portion of the address of Dr. Raleigh at the Congregational Union has given rise to much discussion. He spoke of "mistakes and errors in the Bible." The *English Independent*, in noticing this, gives itself a very uncertain sound. "We have," it says, "no intention of raising a cry against him, because he frankly and courageously admits that the theory of the verbal inspiration of the whole Hebrew and Greek Bible cannot be maintained, and would be useless to Englishmen if it could be maintained, since they can know the books only through fallible translations. On the contrary, he deserves the respect and gratitude of all his brethren for his outspoken utterance on this head. At the same time, we believe his zeal has carried him a little too far. There ought to have been set forth, in a popular discourse, some distinction between historical books which make no claim to a verbal or precise inspiration, or to anything beyond substantial historic truth, and books in which a claim is made to direct, if not verbal, inspiration, as in the doctrinal writings of the apostles, who profess to speak with nothing less than Divine authority." Dr. Lindsay Alexander, of Edinburgh, has written a statement in which he criticises Dr. Raleigh's view. Dr. Raleigh has written a letter explanatory, in which he says:—"I am content to take the Book as it is, and to believe, on the ground and evidence of overwhelming probability, that it is the Book of God, and that God has revealed in it all that He meant to reveal, and what is entirely sufficient for our guidance and salvation. Since

my attention has been called to the matter, I have come to think that I might have said something like this. When speaking of the agency of 'fallible men,' I might have said, and perhaps, all things considered, I ought to have said, that, despite the 'errors and mistakes' which are natural, and, without continual miracle, inevitable, there is yet an infallible, or at any rate a certain and sufficient communication to the world of the mind and will of God." In concluding his letter, Dr. Raleigh says: "If it is meant that the Puritan standpoint is to be ours without variation or adaptation to living men and present needs, I can only say that I believe this would be on our part tantamount to giving up the England of the future, in which if we are wise and ready, we may play so great a part."

The Rev. Samuel Minton, long a warm supporter of the Evangelical Alliance, has been preaching in Eaton Chapel, Eaton Square, of which he is the incumbent, on Eternal Punishments, trying to show that extinction and not punishment is the fate of the condemned. His arguments are very weak.

Nearly all the thirty-two Wesleyan districts of Great Britain, and the nine districts of Ireland, have now reported their numerical position. The result shows an advance in the numbers of most of the districts, the most notable being those of Manchester and Newcastle; the former giving a total of 28,688 members, an increase of 1,072 for the year; and the latter 13,462, an increase of 1,168. In Cornwall there is still a decrease, owing mainly to the depression of the mining interest, and the consequent extensive emigration. Most of the Irish districts report a small increase. The net increase in the whole of the districts in Great Britain and Ireland is about 5,000.

The Bishop of London has communicated to the proctors the fact that he has consented to the appointment of a commission to inquire into the doctrinal statements published within the diocese of London by the Rev. W. J. E. Bennett, M.A., vicar of Frome. The case arises mainly out of the evidence given by the rev. gentleman before the Ritual Commissioners.

The Bishop of Brechin is reported to be at Rome, in the hope of inducing the Pope to invite the bishops of other than the Romish Church to the great Council of 1869.

The Rev. Orby Shipley is preparing a Manual of Devotions on the Invocation of Saints for members of the Church of England. He is well known as the writer of a series of Tracts in which almost all the Romish doctrines are defended.

The *Watchman*, the organ of the Wesleyan body, records the death, after a few hours' illness, of the Rev. Mr. Rigg, who for the last twenty years filled the office of editor of that journal. He was brother of the well-known author of "Anglican Theology."

Scotland.

(From our own Correspondent.)

We were only able to communicate the opening of the General Assemblies in our last number. In the General Assembly of the Established Church there was a discussion on the Irish Church, when a motion to petition against its disestablishment was passed by 211 votes against 81. The discussion of the Patronage question occupied a whole day. The feeling of the large majority of the church was evidently in favour of the abolition of patronage. After several modifications, a motion to appoint a committee to inquire into the alleged evils of patronage, and to consider what modifications could be made, was passed against one urging its repeal, by a majority, however, only of 4—154 to 150. Dr. Macleod and Dr. Watson gave their report of their visit to India. The report of Dr. Macleod was a very able one, and added much to the general information as to the progress of missions in India.* The statistics of the Church were given by Mr Nicholson, Convener of the Committee on Statistics. The following is an abstract of the contributions raised during the year:—1. Home Purposes—for education,† £22,847 13s. 7½d., which included £8,214 raised for the building of schools; Home Missions, £69,397 11s. 0¾d., which included £15,846 0s. 7½d. for building chapel or mission-houses; endowment, £40,700. 2. Foreign Mission Purposes — for Colonies, £5,658 9s. 8d.; India, £7,592 19s. 1d., exclusive of £1,542 17s. 3d. from the Ladies' Association; Jews, £4,962 4s. 5d.; and other sums not included in the above, £703 1s. 6½d. 3. Other Assembly Schemes—Association for Augmentation of Small Livings, £8,849 15s.; Lay Asso-

* This report is given almost *in extenso* in another part of the journal.

† The statistics of the Church of Scotland were omitted from the general table of the Contributions of Societies last month, because they could not be got in time.

ciation, £830; Elders' Wives and Daughters Association, £170 6s. 11d.; Gaelic Schools, £316 15s. 6d.; Continental Churches and Foreign Correspondence, £547 9s. 11d. The general statement made up of these items was as follows :—

For Home Purposes	£132,954	4	8¼
For Foreign Missions do.	20,883	5	6½
Other Assembly Schemes	11,265	0	10
Total...	£165,093	11	0¾

At the General Assembly of the Free Church the most important discussion was again on the subject of union. After a prolonged and very keen debate the vote was taken, when the union party had the triumphant majority of 427 to 105. Though this does not settle the time of the union, which it may take some years to accomplish, it settles the fact itself. Dr. Begg and his party put forth every effort during the year, and they thus utterly failed. The very tone of their speeches seemed to exhibit a consciousness of defeat. Dr. Buchanan, the able convener of the Sustentation Fund, gave the most satisfactory statement that the efforts of many years had at last been crowned with success. The equal dividend, as it is called (that is, the minimum stipend of all ministers in regular charges), of £150, had not only been reached, but reached with such a surplus as would enable them to give £160 to all ministers whose congregations contributed at the rate of 10s. a member, and £155 to all who gave at the rate of 7s. 6d. per member. No church, supported by the people, has ever attained such a minimum standard before, and it is now proved that, with a zealous and earnest spirit, a church, dependent upon the voluntary support of its members, may maintain a position as good as an establishment, even in pecuniary matters. The general abstract of the funds showed, also, a great increase on all previous years. It was as follows :—

1. Sustentation Fund	£128,549	7	9
2. Local Building Fund ...	56,279	3	5¾
3. Congregational Fund ...	126,343	17	4½
4. Missions and Education ...	66,729	16	11
5. Miscellaneous	17,652	6	10
Total	£395,554	12	4¾

Dr. Blaikie, well known by his "Better Days for Working Men," and other books, and Mr. James M'Gregor, of Paisley, were elected professors to the vacant chairs in the New College, Edinburgh.

Mr. Miller, of Madras, one of the most eminent of the church's missionaries in India, delivered an excellent speech, on the evening devoted to foreign missions. Dr. Burns, of Toronto, a venerable father of, we believe, above fourscore, spoke on the good results of union in Canada, and Mr. J. Oswald Dykes, well known as the colleague, a few years ago, of Dr. Candlish, gave a most interesting statement as to the position of affairs in Australia, where he has been resident for some years past.

The Irish Church question had to be postponed; but it has been since discussed at a meeting of the Commission of General Assembly, held for the purpose on Wednesday, June 17th. The result was 99 to 34 in favour of the disestablishment of that church. The proportion would probably have been about the same, had the vote been taken in the General Assembly, but the numbers voting would of course have been much larger. The annual ecclesiastical gatherings have been most satisfactory, and they have accomplished much for the peace and harmony of the various churches in Scotland.

Ireland.

(From our own Correspondent.)

The General Assembly of the Presbyterian Church met in Belfast on the 1st of June, when the Rev. Charles Morell was elected Moderator. From the statistics of the year, the church appears to have made fair progress. The only decrease reported was one of 11,600 in the number of communicants, but this was accounted for chiefly by the great accuracy with which the returns are now made. The total amount raised by the church is £10,448 over the year preceding, and has reached £94,218, which is spread over 514 congregations. This sum is divided into—income from seats £36,610, for building and repairs £27,424, Lord's Day collections £12,177, for missions £11,404, other objects £5,859, and in each of these there has been an increase. There are 80 more families, the total number being 81,393, who are accommodated with 223,869 sittings. The Sunday scholars have increased by 2,200; and it is estimated there are between 70,000 and 80,000 of them, contributing £740 to missions. The new mission to China has been established without diminishing the collection for the Indian, and

a clerical and medical missionary are soon to sail on that new enterprise. The report of the Indian mission included the first report of the native Church at Surat, composed of 75 baptised persons, and vigorous enough to support a little mission of their own. A full educational institution will also be established there, to the erection of which £1,000 has been devoted, supplemented by an equal amount from the Government. In the autumn this mission will be increased from the labourers. The convenership of the Continental Mission, vacant since the sudden death of Professor Gibson last year, has been admirably filled by the election of his son, and, by a curious coincidence, on the very anniversary of his father's death. The Jewish Mission continues to be worked at Hamburg, Rome, and Damascus, and is also to have an addition to its staff this time for Damascus. The Connaught Schools report 4 additional schools and 124 children, and are attended by 795 Roman Catholics, 356 Presbyterians, and 487 Protestants of other denominations. The church continues to push forward in the south and west, the new church at Killarney being nearly ready and another commenced at Bundoran, a frequented watering-place in County Sligo. Efforts are also made to push forward the Church, Manse, School, and Debt Fund from its present limit of £23,000 to its intended *minimum* of £30,000, and with good hope that the church debt, which is declining by about £1,500 a year, will be thus swept away. It appears that the average income of the ministry is being raised steadily by about £2 a year, and that instances of large augmentation of stipend are becoming more frequent. The question of instrumental music was before the Assembly, but not discussed, the common law of the church against its use being simply reaffirmed. The chief interest of the meeting lay in the Endowment debate, which occupied three days. A proposal to petition Parliament against the threatened withdrawal of the *Regium Donum* was made and dropped; but the Assembly, by a majority of 210 against 180, came to a decision to protest against that withdrawal, and to affirm that if carried out the church would be greatly embarrassed, and ministers and people would suffer serious injury. Against this decision a protest was entered, said to be the most influential recorded in the annals of this body, and signed by 157 names. The chief ground of protest was that disendowment is the only practical relief from the alternative of a general endowment; while it is also stated that disestablishment and disendowment, if impartially carried out, would be for the good of all the Protestant Church, and for the benefit of the country. The Remonstrant Synod of Ulster, a Unitarian Church, though, like the orthodox Presbyterians, in receipt of *Regium Donum*, while approving of the principle of general endowment has also expressed its opinion unanimously, that the only course now open is disendowment. All over the country, in one form or other, this policy is agitating and dividing the churches, while very generally the notion of the State sustaining the Roman Catholic Church, side by side with the Protestant, is rejected, and if seriously attempted would be generally resisted. Deputies from the New School Presbyterians of America, the Free Church of Scotland, the English Presbyterian Church, and Canada, were present, and the Assembly had thus the satisfaction of listening to Dr. Booth, Dr. Fowler, Professor Chalmers, Dr. Julius Wood, and others who brought greetings and tidings from their own churches. On three mornings during the protracted sittings, the members of Assembly, to the number of over 700, were hospitably entertained to breakfast in the largest hall of the town. Advantage was also taken of the meeting to lay the foundation stone of the Students' Chambers, to be built in memory of the lamented Dr. Gibson. A very large concourse was present, presided over by the Moderator, and was addressed by Dr. M'Cosh, who explained the object of this handsome structure, and dwelt with great earnestness and felicity upon its importance to young men studying for the ministry. It is expected that it will be completed, and the thirty rooms be furnished in time for the next College Session.

Dr. M'Cosh himself took farewell of the church at this meeting of the Assembly. Although urgently asked to remain in Ireland, he has decided to accept the eminent honour which Princeton has conferred upon him, and to take the presidency once occupied by Jonathan Edwards. All sections of the Assembly united in their tribute to his great excellence, dwelt upon the large services he had freely and constantly rendered to the church during sixteen years, and expressed their sense of the serious loss they sustained by his departure. The venerable Dr. Cooke said, that, when he heard first of his appointment to the Queen's College, he "thanked God and took courage. He had wrought a good work in Ireland, and we owe a great debt

to Scotland, that bestowed him upon us." Dr. Kirkpatrick rejoiced to think that "while speculating on the highest questions of philosophy, he was not ashamed to enter upon the walks of the very humblest practical benevolence." He will leave, accompanied by very deep and lasting regret, and carry with him to the New World, not only the consciousness of good honestly and earnestly done, but the affectionate remembrance of those among whom his life was passed; and while the Queen's College will lose in him their chief ornament, the working men will part with one of their truest friends; and of whom the Resolution of the Assembly with truth affirms that he is "an eminent philosopher, a zealous philanthropist, and a brother believer in the Lord."

France.

(From our own Correspondent.)

LEAVE Rome? No! reports of dangers amassing on the Italian frontier give occasion for the strengthening of the camp in Civita Vecchia. Is peace in prospect? The utmost stretch of hope, according to M. de Goltz, would extend to the end of the year; and the vast military encampments in various lands, and the introduction of evermore destructive or efficient military engines, point to war. The Eastern question and Polish question loom in no very great distance, and the Viennese anxiety to "contemplate Napoleon I. in his nephew" (Prince Jerome Napoleon), and the reception he is meeting in his political tour, excite no little anxious curiosity.

It probably will soon be a question of foreign war or internal anarchy. The *Monde* may not be far wrong when it compares the state of the nations to "a man saturated with alcohol, at any time ready spontaneously to ignite." Another paper, at the political antipodes of the *Monde*, declares the danger to be in the fact that France has by revolution destroyed the old world, but has not been able to form the new. The political axis is changed; and if, instead of restoring equilibrium on the new basis of universal suffrage, the Government and parties make the new and unknown power of knowledge an instrument for their own ends, they are preparing a cataclysm much more terrific than all that has astonished the past. If, instead of attacking the evil in its source, they think to remove the stone of ignorance in their own private interests, they will certainly be crushed, and draw down upon society in general an immense and awful ruin! The present state of anxious "peace"—of fearful looking forward to the things coming on the earth—appears to be formed by three currents: The efforts of the working classes to inaugurate a new state of things founded on free labour scientifically organised; the aspirations of the middle classes after peace, and the formation of peace leagues of various names; and the steady advance of materialism, positivism, independent morals proceeding from a distinctly articulated resolution "to get rid of religious mysticism, and to manifest the active relationship which exists on the ground of complete liberty between moral, political, and social problems." These ponderate each other partially, but the real cohesion is undoubtedly in the remains of Christianity which have not been rooted out of the masses. On these remnants, mixed as they are with strange inconsistencies and superstitions, the ambassador for Christ may take his stand, and in proportion to his faith, work wonders yet. Oh! for men of the people, to speak to the people! The Lord send labourers into his harvest!

The Government naturally looks to the dominant party in Christendom. It has sent in as a question for the approaching Œcumenical Council to accept: *That all dignities, including the very highest in the Roman court, may be held by foreign members of the Catholic clergy.* That the Emperor would equipoise every party and thing is evident; he is distressed at his orders for religious equality and freedom being at times disobeyed, as in Algeria and New Caledonia (not to look nearer home).

The Imperial Prince took his first communion in great state, although privately, last month; and the Empress was godmother to the new *bell* of Asnières church, when baptised lately by the Archbishop of Paris. But this does not conciliate the priest party, who would have all in their power; the fact of heretics and Jews being placed on a par with them they cannot away with.

A new impulse is being given among the earnest ultramontanists to the "Work of Reparation," which consists in offering up *communions, i.e.* receiving the wafer so many times a month or week, in expiation of the disrespect shown towards it by unbelievers. About 80,000 persons receive the communion for this purpose every week! "It is not 80,000 a week, but 80,000 a day that are needed," says a clerical journal; "such would be the true conducting wires to protect us from

the thunderbolt!" The seat of this superstition is Avignon, where a stout metallic conductor nevertheless protects the lofty, fluttering Virgin Mary, glittering on the top of the Pope's palace! It seems that in several places the consecrated wafer has been outraged, and the clergy have thought it necessary to make public and solemn reparation, regarding as they do the wafer as God.

The *Corpus Christi* festival is being celebrated with unusual honours in many places this year. But it seems the agonising clutch of the drowning man to a rotten rope. Communicants are numerous but the priests alone know how many *unconsecrated wafers* are set apart for unbelievers, that they may give an example to their still believing fellow-parishioners by appearing to communicate, without committing the sin of sacrilege of swallowing the *Bon Dieu* unduly prepared! This is a common practice with heads of houses, and schoolmasters who would lose their footing, were they to give up a form of worship in which they are expected to join. A *pious fraud* is supposed to be a smaller crime than either sacrilege or occasioning offence:—so judge the priests, and so do they sap their own edifice, bringing priestcraft into justly deserved contempt! Something more to the purpose are the literary efforts of this party to rectify historical assertions. It gives a *review of historical questions*, and endeavours to make the worst appear the better reason with regard to St. Bartholomew's Day, the false decretals, Joan of Arc, Gallileo's condemnation, the Albigenses, &c. But nothing can bring popularity back to such a cause. In some places there have been outbursts of anger from the peasants, and the bishop went about with gendarmes for body-guard. These outbursts are generally occasioned by some disgraceful act from priest or friar outraging the public morals. A curious circumstance has occurred at Lille, where a body of friars teach the boys' schools of the people. The city council refused any increase in their salary unless they could exhibit a brevet of capacity like lay teachers, for much discontent had been justly felt with their teaching. The superior declared that he would withdraw all his brethren on June 21st, supposing that, no other teachers being ready, the council would give way. The Prefect thereupon advanced the time for examination for brevets to the 15th of June; thus giving time to friars or lay candidates to obtain their scholastic honours, and allowing no interruption to the usual course of lessons, for holidays in France do not begin till August or September.

To turn from sad facts among Catholics to sad facts among Protestants, I can scarcely give your readers a clearer summary of the leading events of the rationalist contest than in the words of an ardent Roman Catholic curé, writing to a journal —"A very serious fact followed the elections of January. Out of thirteen pastors invested with the regular functions of preaching in Paris, one alone (Mr. Martin-Paschoud) is Liberal; twelve belong to the *exclusive* tendency. The Liberals thereupon make an outcry, pretending that the means of edification for them are wanting;—a privation all the more unnatural, they say, that they form nearly half the Church of Paris. You have no right to complain, reply the orthodox, the Protestant Church owes you nothing—you no longer belong to it; you are Christians no longer; leave the church; go elsewhere to form a church or a religion as you please, and leave us in possession of the traditional church of our fathers which you deny. To these summonses, a thousand times repeated, the Liberals reply by remaining attached, "with Huguenot obstinacy, to the old and sacred Reformed Church of France, notwithstanding annoyances, sufferings, and provocations by which it is constantly sought to push them on to schism." These are their own words, and show that the Liberals would play the martyrs. In this situation, and as convinced Christians and sincere Protestants (so they style themselves)—no longer being able to do without "preaching tending to their edification, to the nourishing of their religious sentiments, and soothing of their sorrows"—they sent in a request to the Minister of the Interior to be authorised to have religious preaching in a separate hall. As was to be expected, Pastor A. Coquerel was at the head of this enterprise. In all its intestine dissensions, Protestantism has but one resource—to appeal to the secular power. Orthodox and Liberals cast the stone at each other on this subject; but yet on occasion fly to the same means. The Liberals were in danger of making this a first step towards schism, which they would avoid at any price. They therefore took every precaution, expressly pointing out to the Minister that they had no intention of founding a new church, but simply to give satisfaction to a religious need, unjustly crushed. The Liberal members were therefore called upon only to come to listen to sermons; but for the Lord's Supper and all the rest they were to continue to go to their respective churches. The authorisation was granted without difficulty by a simple police decree; and the Liberal ministrations

were thus rendered possible in two places to begin with. About 800 persons were present on the opening, and the Liberal journals boast of the sums collected. They see in this a sympton of religious life in Liberalism ; is it not rather a sign of ardent party passion ? The opening discourse of Mr. Ath. Coquerel was as accentuated as might have been expected ; its title is "Gospel and Liberty." "We are heterodox," said he, "and we thank God for it. . . . It is not somewhat differently, but wholly differently, from the orthodox, that we understand the questions of the Trinity, original sin, expiation, inspiration, and other dogmas called fundamental. We frankly and willingly acknowledge it." And as to his profession of faith, he reduced the whole of Christianity to *loving God and one's neighbour*. It is not necessary to be a Christian to sign such a creed, Jews and Mahommedans may set their seal to it.

The indefatigable Minister of Public Instruction has been visiting houses where apprentices are boarded and cared for. According to the policy of the day, Catholic, Protestant, and Jewish establishments were passed in review. When he had concluded his inspection of the Lutheran Institution in the Rue de Charonne, which affords shelter and protection to the aged, to workmen whose families are not in Paris, as well as to apprentices away from home, he was surprised and gratified at being presented with a quarto Bible, purchased for him by the boys. He accepted it, and said, "You give me the Book of Wisdom ; it is the most precious remembrance I can carry away from this visit. I will also give you a *souvenir*. I shall send you a book ; but what is it in comparison of this treasure ?" And then, apparently deeply moved, he turned to M. Mignueret, the head master of Turgot College, and said, "Is it not a touching fact that when you visit one of these Protestant establishments, you are immediately presented with the Book of God ?"

The Book of God !—nearly 10,000 portions have been circulated by the Bible-stand in the Havre Exposition. All are courteously received. The British and Foreign Bible Society, who divide a kiosk with the popular publications, is selling copies daily and distributing gospels. Tracts have been given to the number of about 10,000. No opposition has been manifested in any quarter, and none have been seen torn up. Some interesting conversations have taken place, and some earnest souls inspire the workers with hope that their testimony is not given in vain. But it will be a month at least before the Exposition will be fully attractive, and the public flow in,—much being yet unfinished. It would be apparently a favourable time for earnest Christians to spend their vacation at Havre. The field among shipping is immense ; and, except with regard to the English-speaking seamen, is nearly unoccupied. The ground occupied by the Maritime Exposition, and from which prayer and praise arise daily from the workers in the kiosk before commencing their labours, is sacred in the memory of Protestants by the blood of martyrs having been shed there, and given its name to a pond now filled up with earth, but which until lately was known by the appellation—*la mare des Huguenots !*

The Camp of S. Maur, Vincennes, near Paris, is receiving tracts and gospels, and purchasing sheet-tracts and Bibles with remarkable zest, and with the sanction of the commanders-in-chief. One earnest Christian man sometimes distributes 1,200 tracts and gospels in a day among the troops, 200,000 of whom are to receive instruction there in firing the new guns, before the end of the season. Last year's distributions at the Universal Exposition are a precedent everywhere facilitating the work. Oh, for more labourers !

Let me give an account of the societies left unmentioned in my last. The Paris Religious Tract Society met on Tuesday, April 28, with Count Jules Delaborde for its president. About 450,000 tracts, *including* the *Almanack des Bons Conseils*, were sold or given during the year, besides those distributed in the Champ de Mars. Its journal, the *Ami de la Jeunesse*, and its larger books continue to be sold. It has received 42,000 frs., spent 41,000 frs., but has an old debt of about 16,000 frs. The Protestant Sou Society has been able to divide 17,000 frs. among various societies, but has not been able to find 30,000 subscribers in five years' time, which was the condition of a bequest of its founder, Mr. Eynard. The Missionary Society met under the presidency of Count Jules Delaborde. It was full of gratitude for the deliverance of the French missionaries and their stations through the intervention of Napoleon and the British Government. Two causes of anxiety are the insufficiency of resources and lack of missionary students. The receipts have been 195,721 frs., and expenses 210,486 frs. Deficit, including an old debt, 80,000 frs. Mr. Andrault gave an encouraging account of Senegal, and the value attached to schools there, both by the natives and by Mahomedans.

Algeria has attracted immense sympathy in France, and among Protestants also; the ladies are sewing garments, and money is collected everywhere for the famished Arabs, four or five hundred thousand of whom it is expected will have been carried off by famine or disease before the dire visitation is ended. The pastors in Algeria are exerting themselves to the utmost on their behalf.

A Wesleyan Chapel has been opened at Chantilly. A New Testament was presented to each of the workmen who had been employed upon the building. A Protestant place of worship has been opened at Clamart, near Paris.

Belgium.

(From our own Correspondent.)

GREAT efforts are being made in Belgium to improve the condition of the labouring classes. I have before mentioned how much is being done to promote the education of the poor, and how the Catholics are exerting themselves to provide entertainment, combined with instruction, for the working man during his leisure hours. The Liberals, who reproach the Catholics with making charity an instrument of religious propagandism, are on their side putting the shoulder to the wheel, and reducing their philanthropic theories into practice. There is ample room for all, and much may be expected from this active rivalry in so good a cause. The condition of the workmen and their families, especially in the manufacturing towns, is most deplorable. The love of dress among the women, and the habit of indulging in drink among the men, open the door wide to immorality and vice, and leave but little of their earnings to be devoted to make home comfortable, and little time or inclination to attend to the welfare of their children. For these there are no good examples, no home education, because there is no home life, at least where the parents are employed in the factories. The father, and often the mother too, go to work in the morning before their children are awake, and they only meet during the short time they are at meals. There are children who, when they leave school at four o'clock, have nowhere to go to, both father and mother being at work, and they have to wander about in all weathers unless some kind-hearted neighbour takes them in. It is only on Sundays that the parents see their children, and then all they do for them is to take them to some public-house, where they all remain till late at night, and the scanty attendance at school on the Monday morning attests the effects of thus spending the Sunday.

The School Commission of the Communal Council of Ghent, desirous of finding a remedy for what is really a social evil, by inducing the workmen to acquire habits of economy, and to put by a part of their wages in the savings' bank, decided on a plan which has met with unexpected success. Although the savings' bank is, in Belgium, under the immediate control of the Government, and offers every possible guarantee to depositors, the working classes are strongly prejudiced against it. It is, therefore, necessary not only to combat deeply-rooted habits, but also to inspire confidence in the savings' bank itself. The press is powerless among those who cannot read, or do not care to read. The masters, when they take an interest in the welfare of their men, are listened to with distrust, from the suspicion that all they want is to keep back a part of the wages; those only who have themselves risen from the ranks, and can show in their own persons the effects of the course they recommend, have met with any success in advocating the benefits of the savings' bank. One last resource remained, and it is of it that the School Commission has availed itself—to teach the children in the communal schools to lay by their pocket money, and whatever trifles they may from time to time receive, so as to make a beginning, and gain some idea of the value of money. It is hoped that the example of the children will be followed by the parents; and at any rate, that the rising generation will grow up with habits of economy and providence, which they will preserve through life.

The plan is most simple. Each schoolmaster keeps a separate account of all the money paid to him, and each child has a little book in which his payments are entered. The smallest deposits are received, even as little as one centime (the tenth part of a penny). When they amount to one franc (10d.), the child becomes entitled to a depositor's book from the savings' bank, one of the clerks of which attends once a month at each school to receive the deposits. A member of the Commission of Schools has undertaken to visit each school daily in order to second the teachers in their endeavours to impress upon each child individually the duty and advantage of laying by their halfpence, instead of throwing them away on sweets and trifles. As a further encouragement, a fund has been raised for giving small

rewards for good behaviour, to enable the poorer children the sooner to obtain their depositors' books, and to increase their little capital.

It was at the end of 1866 that this plan was first put in execution. A few figures which I find in a report lately published will show what has been effected during the first seven months.

At one school, the Communal Free School No. 8, situated in the poorest part of the town, and attended by 467 children, there were on the 1st July, 1867, 332 who already had depositors' books, while 145 were saving up to obtain them; and of the 467 children only 15 had refused.

Of 3,083 boys and 2,367 girls who attend the seventeen free schools, only 221 boys and 205 girls have refused.

There were at the same date in the primary schools of Ghent 4,182 children having depositors' books, the total of whose investments amounted to £920, without counting those whose deposits do not yet entitle them to have books.

One of the schoolmasters calculates that of 328 children there are more than 45 whose parents contribute to their deposits.

At one of the schools 108 francs were, at the request of the parents, withdrawn on behalf of some of the children, and were employed in the purchase of clothes. Several instances are mentioned of deposits having been thankfully withdrawn when the parents happened to be in great distress.

Many fear that the children on leaving school will soon get out of the habit of taking care of their money—but already, within the short space of time the experiment has lasted, there have been numerous proofs of the contrary. It has also been objected, that to teach children so early to treasure up their pocket-money is the sure way to awaken a spirit of covetousness and avarice, if not to offer a temptation to dishonesty. To prevent this, the teachers must be careful to make the children understand the moral object for which economy is recommended to them, and that their savings are not to serve for themselves alone, but also, when needed, for their parents, and brothers and sisters.

At the primary school for young ladies this system of saving has been combined with charity. With what the children lay by from their pocket-money they buy stuffs, which, during the sewing lesson, they make into articles of clothing, which are distributed among the poor children of the free schools at an annual little *fête*. The petty privations these little girls willingly impose upon themselves, if continued from the age of six to sixteen, will create a personal interest in the poor, by no means common among the Belgians, which is likely to become a habit that will last all their lives.

A Louvain paper, the *Louvaniste*, relates that an inhabitant of that town had an unmarried sister who had been living for the last twenty years at Barcelona. Not having heard of her for a long time, he obtained her address from the Belgian consul, who informed him that she was in good health, and living at ——, where she kept a boarding-house for students. He wrote to her, but his letters remained unanswered till he received the following, which speaks for itself and needs no comment:

"Dear Sir,—This letter is to inform you that on the day after Christmas, your sister Madlle. Ph. C., was taken ill of pneumony, and took to her bed. Her illness became daily more alarming, till she departed this life on the 8th January, at about seven in the morning. Before dying she received the Holy Sacraments of Penance, Viaticum, and Extreme Unction; and she ended her days in this world in the peace of the Lord.

"In 1862 she made her last will, by which she appointed as her heir *her soul*, and ordered that all she had at the time of her death should be sold, and the whole employed for the good and benefit of her soul, after paying all her debts. All which has been religiously fulfilled.

"I remain, &c.

"Joseph Monuada, Ve. tri."

"*Brussels, June, 1868.*"

Germany.

(From our own Correspondent.)

The Bremen Protestant Alliance Meeting has excited more religious attention this month than anything else. As you are aware, it occupies very Broad Church ground; more so, indeed, than the English Church party, professing similar principles, would admit. It was welcomed to Bremen by the Seminary-director, M. Lüben, in a speech expressing decided unbelief. Dr. Sydow's opening sermon was, to say the least, excessively broad; and the sermon of Dr. Schwalb denied Inspiration, the Incarnation, and the Resurrection of the Son of God. It is deplorable that Dr. Baumgarten, broad as he is, under the pretence of Christian liberty, should cling to such an alliance. We do not often

agree with the *Kreuz Zeitung*, but we are at one with it in its judgment—if you wish gross Rationalism, go to Confucius; if you desire the temple of Sensualism, repair to Mecca; if you want Pantheism, you may learn much on the banks of the Ganges.—I forget the exact expressions, but this is their import.

Professor Bluntschli, of Heidelberg, entered at length into the Church and State question. There is a close analogy betwixt his views and those of Dr. Stanley, originating in their having a common theological stand-point. Theology is simply a science, and to be treated as such. Differences of opinion may arise, but science will ultimately determine these—and while all have the same love of truth, all should be treated alike. This proceeds on an erroneous theory, that all equally love the truth—a principle contrary to Christianity. The Gospel teaches us plainly that we must *do* in order to *know*, but the German and the English Broad Church party ignore this. Yet any one who knows his own heart may well concede it.

The Worms Festival attracts ever-increasing attention. The Kings of Prussia and Wurtemberg are expected at it, with the Grand Duke of Baden. It is satisfactory to notice that those who will figure most pre-eminently are mainly Lutherans, or at least truly evangelical Christians. The Rationalists are mortified at the inferior place they must hold. But it would have been an indignity to the memory of the great Reformer if they had been permitted to occupy a higher position. Their idea that Christianity is a bare science—nothing more—was certainly not his; nor their doctrine—that the Gospel of Christ teaches religiousness, not religion. Against all such views the life and teachings of Luther and Melancthon were an earnest protest.

In South Germany there is much agitation at present in reference to the appointment of an Archbishop of Freyburg. The Chapter of the Cathedral—the beauty of which many of your readers must have admired—presented a number of candidates, only one of whom, however, Dr. Orbin, was acceptable to the Baden Government. The Chapter declines now to accept him, and affirms that the Government must approve at least three candidates. This is not *vice versa* the rule in Catholic countries where the nomination resting with the Sovereign—the refusal belongs to the Pope. The latter can absolutely decline if not satisfied. Why should it not be thus also with the Baden Government? Kitteler, Bishop of Mayence, the Bishop of Treves, and others proposed, were really enemies of the Grand Duchy. Are such to be entrusted with places of immense power and influence?

Referring to Southern Germany, I may notice that there is to be a great Bohemian gathering soon at Constance, in honour of Huss the martyr. Some of the southern ultramontane journals urge with some cleverness against this, that Ziska, the great Czechean chief, was the determined enemy of Germany. For my part, I rejoice in this celebration. Bohemia was almost Protestant at one time, and the memories of Huss and Jerome still cling to it. The tendency in that kingdom of Austria seems to be to leave Rome, and to go over either to the Greek or the Protestant Church. They have little love for Romanism. May we hope that their veneration for the noble ante-Reformers may incline them to evangelical religion, and counteract the existing tendency to submerge themselves as a nation in Panslavism? Bohemia merits our sympathy.

In Austria the ultramontane battle still lasts. The clergy are fiercely indignant at the turn events have taken. They refuse to accept those wise and moderate laws carried in the Reichsrath, in favour of impartial education and marriage, and the equality of religious denominations. The Bishop of Brunn and Moravia denounces the act of the Legislature, now crowned with the Imperial approval, as sacrilege, and threatens all who comply with its directions with excommunication. But the die is cast—the Emperor is committed—Hungary is as decided, or more so, than the Reichsrath, and the victory of Christian freedom is assured in Austria.

I do not know if you receive letters from Holland. I do not enter into the consideration of political questions, although I may express my feeling in favour of Thorbecke, who has just rendered an eminent service to his country by leading the formation of a new Liberal Ministry. What interests me in him is that he is the advocate of Batavian emancipation—a cause scarcely less holy than that of the West Indian, of which Wilberforce was the champion. I hope that the King of Holland will see that it is high time to have done with serfage in the East. In India there is none of it, and no Christian state should now tolerate it.

But I refer to Holland rather in reference to its education system. There is a growing impression that it will not work. Its pure

Secularism excludes not only Christianity, but even the splendid Dutch Protestant Annals. Some better system must be attempted—either that via media you have in Ireland in the National Schools and the Queen's Colleges or Denominationalism. I do not presume to give an opinion on this important religious educational question, but it merits study. In Germany I may say that the school system, as regards religion, is generally good. If the older only were as attentive to religious duties as the younger; it would vastly tend to elevate this noble country. The neglect of practical religion is one of its most crying evils.

Spain.

(From a Special Correspondent.)

IMPRISONMENT OF A CONVERT.

In the last number of "Christian Work" allusion was made to a young evangelical schoolmaster imprisoned at Malaga, and awaiting his trial. News of his sentence has just been received. Seventeen months' imprisonment—such is the punishment awarded in the nineteenth century by a Spanish Court of *Justice* (?) on one convicted of the "crime" of having in his possession a New Testament without notes, and some religious books not orthodox according to Rome!!

"Seventeen months' imprisonment," that is to say, 500 days to be spent in hourly contact with murderers, thieves, and criminals of all classes and degrees; and that in a loathsome Spanish dungeon, where the atmosphere, moral and physical, is as that of hell itself. And this for what, and on whom inflicted?

Let the man's name go forth to the world, for he is a Christian hero. It is Julian Vargas. Julian—that name sounds badly in Christian ears; but this Julian is no apostate, no forsaker of truth for error. Curiosity would perhaps fain inquire something about his appearance and character. In appearance he is short of stature, delicate in frame, and ordinary in feature, but with a mild kindly expression of countenance; telling at once that he is in character tender and gentle, one lowly in his own eyes. Excepting his persecutors, all who know this young man love and esteem him as a meek and unassuming servant of Christ. And yet, when principle is concerned, our Julian can be bold as a lion. He refused to flee when warned of threatened imprisonment, for it would have been to acknowledge himself guilty of some crime. Kind friends offered to help him out of prison by means of what opens dungeon doors in Spain—money. "Never," was the reply, "will I consent to its being so used for me. I am in bonds for the *truth*, and it is not by deception and bribery I would be set free. It would be against my conscience, and certainly against the will of the Lord. He who has placed me here can find means to deliver me when his will is accomplished, and his will is mine."

And it is on this man, so inoffensive and so true, whose one crime is that of being a Christian, that his country inflicts the penalty of seventeen months' imprisonment at (were the truth known) the instigation and the command of that which knows no law, has no pity—the Romish priesthood of Spain.

Even before condemnation the position of Vargas was a most trying one. He has been more than three months kept in prison, where the last few weeks typhus fever has been rife, and he has ministered to the sick and dying around him, not knowing what might be his own fate on the morrow. Who can tell the sufferings of each day and hour, or the distress of his parents all this time?

British Christians! your prayers, your aid, your sympathy are asked on behalf of Julian Vargas. Able counsel was engaged in his defence, and it is to be hoped measures will be taken to obtain a reversal of his sentence, but all this occasions expense. Let it be remembered that in defending him you defend the cause of religious liberty; and it is, perhaps, a salutary lesson for ourselves at the present time to see Rome displaying herself in her true colours where she reigns supreme.

Any contributions towards efforts for the liberation of this prisoner of the Lord, or the support of his aged father and mother, entirely dependent on him, would be gladly received by Messrs. Nisbet & Co., 21, Berners Street, Oxford Street.

Italy.

STATE AND PROGRESS OF THE EVANGELISTIC WORK.*

The Rev. William Clark, of the American Mission, says:—An eminent Christian scholar and statesman, who for the last twenty years has been thoroughly conversant with the history of Italy, in conversation with me not long since remarked, "True, sometimes in looking at the condition of this country it seems that there is no progress,—

* We take this from the admirable report published in the *Christian World* of New York.

yet, comparing Italy to-day with what she was ten or twelve years ago, there is no country or government in Europe that has made such rapid progress; and though the political has been more apparent, the religious has been more real and profound."

This sentiment is in perfect accordance with my own convictions, formed from an intimate acquaintance with this country for eight or ten years past. The friends of the Gospel, in judging of the religious reform in Italy, and perceiving its slow progress, frequently do not make sufficient allowance for the peculiar obstacles with which it has had to contend, not only in the varied and heterogeneous nature of the agency employed, but also in the circumstances of the country and people.

Italy, it must be ever remembered, is one among the nations of the old world, one piece, in a measure, compactly set into the mosaic of European nations, and hence not free and independent to act according to the will and spirit of her people, but interlaced with other sluggish or reactionary powers; and, therefore, repressed and embarrassed, and impeded in her action. This circumstance has had very much to do with the life and progress of the Italian nation during the past few years.

Difficulties in the way of Unity.—Another fact of equal importance is, that she has had within herself very peculiar and very great difficulties to overcome. For centuries her territory had been divided into a large number of small and separate States, and these, oftentimes, jealous of and hostile to one another. Suddenly to coalesce these long-severed States into one constitutional kingdom, to break down the local barriers of feudality and clanship, and substitute the spirit of a common and brotherly citizenship, for the petty jealousies and rivalries of isolated communities—in a word, effectually to secure Italian unity and independence, not only in fact, but in the intense desire and most ardent longing of the people,—all this has been an achievement of vast difficulty, and yet, in the spirit of the people, and almost in fact, successfully accomplished. Grave difficulties, in adjusting the discordant systems of legislation found in the different states of Italy, in harmonising their judicial codes, and correcting or extirpating the political and social abuses which a long reign of mismanagement had fostered, in contending with financial embarrassment—all these difficulties have naturally and necessarily elicited the attention, thought, and anxiety of the best and most intelligent men.

No favour from Government.—It must also be borne in mind that this country, in its religious reform, has had no favour from Government, temporal power, or illustrious princes. There has been no king effecting a religious reformation as in the time of Henry VIII. in England, or temporal princes as in the reformation in Germany in the sixteenth century. Who can tell what would have been the result if King Victor Emanuel had separated himself entirely from the Papal Church, when he has so many provocations, and taken the position of Henry the VIII. of England, or even shown himself favourable to the Evangelical faith? What prominence would have been given to religious reform it is impossible to tell. I think it would have been great; yet the spiritual character and life in the hearts of the people would not have been at all improved.

Religion of the State.—Again, the constitution of the Government, in its first article, declares the Catholic religion the religion of the State; hence what religious progress there has been in Italy, has been made, not only in spite of the Pope, and the terrible] persistency and despotism of the Romish priesthood, but has had to encounter the prestige of the State religion. The State recognises no other than the Catholic as the true religion. The evangelical religion has no favour from statesmen or politicians, or from the law and constitution; and not only this, but is often regarded as an intruder and disturber of the public peace. This first article, declaring the Catholic religion the religion of the State, has embarrassed and fettered Italian legislation, and operated powerfully in preventing the people, and especially men of influence, from separating from the Catholic church, and declaring themselves of the evangelical faith, even when their convictions have been favourable to such a step; whereas, had all religions been equal in the eyes of the law, many would have belonged to the various evangelical congregations scattered throughout the country.

General Ignorance.—The deplorable ignorance of the people has operated also powerfully in retarding the progress of a true religious reform. The past of Italy, since the sixteenth century, is dark beyond description. In the north there was some intelligence; but in the central and southern provinces of the country, the majority of the inhabitants were left to grow up in brutish ignorance, not knowing even how to read or write.

There were no schools in the country, or if rarely one could be found, it was taught by a priest, who himself scarcely knew more than the people. But from 1858 there has been great progress. Yet in 1862 the Government statistics give a sad picture of the prevailing ignorance of the country. At that time, in Lombardy and the northern provinces, of every thousand males 539 were more or less able to read, leaving 461 who could not—of females, 426 could read, and 574 could not. In the central provinces, of every thousand males, 359 could read, and 641 could not—of every thousand females, 250 could read, and 750 could not. Thus a little over one-fourth of the whole population in these provinces could read. In the southern provinces and in Sicily, of every thousand males, 164 could read, and 836 could not—of every thousand females, 62 could read, and 938 could not. Thus of the population of the Neapolitan provinces and Sicily, only about ten in every hundred were able to read.

Efforts to educate.—The Italian Government, however, and various municipalities, have, within a few years past, made very great and laudable efforts to promote general education; and the many reports published from year to year afford most cheering indications of rapid progress in the educational movement. It is also very significant and encouraging that there is clearly a growing appreciation, on the part of the Italians, of the advantages of education, and a rapid increase of the number of those who avail themselves of it.

Religion not obligatory.—The Italian Government also deserves much praise, that, while it is doing so much to promote general education, yet in the matter of religion it will not interfere; and, while moral instruction is given with a view to enlighten the conscience, the religion of the State is not made obligatory.

Female education.—With regard to female education, in former years young ladies, who received the best education, obtained it in nunneries or other Catholic seminaries; but these nunneries have very many of them been closed, and nunnery education is becoming more and more unpopular. Other and better institutions are demanded. For instance, at present in Milan, where there are about 500 young ladies still in institutions conducted by "Sisters of Charity," the public press is crying out against this "barbarism of the past," as it is termed, and demand more liberal and better schools. These nunneries and Catholic institutions have been in former times mere *places*, where girls might safely *remain* rather than study, till their parents disposed of them in marriage. Female education was in a deplorable state, with no high or worthy thought or aim; but now, with the restoration of national life and religious awakening, the females are also rising to a better life, and desiring a higher and a most thorough education. Many Italian ladies of the higher classes are feeling this want deeply, and desiring that more may be done for the elevation of their sex. I regard hardly any work more important for Italy at present, than that of introducing moral and religious elements into, and greatly improving the intellectual discipline of, the prevailing system of education. Schools or seminaries for young ladies of the higher classes should be established in this country; the plan is feasible, and the time peculiarly favourable. It was my purpose and desire, in coming to Italy, to labour partly to raise higher the standard of female education, and train female evangelical teachers; but for want of means and efficient co-operation, not much has been accomplished.

Progress in religious toleration.—Hindrances there have been to the Italian reformation many and powerful, but yet progress has been wonderful. A few years ago the vast weight of the Papal power bore down, with its oppressing and deadening influence, upon all this beautiful land. Not a Bible could be sold, not a voice could be heard preaching Christ, on any part of the Italian soil; the punishment for such an offence was imprisonment or death. The few friends of the Redeemer, sometimes in caves, sometimes in the woods, were accustomed, with fear and trembling, to meet together to pray. Now everywhere, but in Rome, this incubus of death has been removed; and not only this, but the Italian people have boldly grappled with their foe, and have beaten down so many of her strong defences, that the country, a few years ago behind all others, has advanced with gigantic strides, so that *now she stands the freest among the nations of Europe.* There is at present no city, or town, or village throughout her wide extent of territory, where the Gospel of a crucified Redeemer may not be preached in its purity and simplicity, and a church gathered of true and living disciples. From the extreme of an ecclesiastical despotism, Italy has come into the full and complete enjoyment of religious liberty; and this wonderful transition has been attended with all the characteristics of a genuine religious re-

form. If we cannot speak of a remarkable and very decided movement among the Italian people in general towards the positive and vital doctrines of the Gospel, it is incontestable that they have made immense progress towards a more just appreciation of its principles. If there has not been found in Italy, as yet, that prevalence of a Christ-like life that we desire, there has certainly been witnessed a great reform in free, independent, christianised opinions. And though there are as yet in the country comparatively but few spiritual reformers, there are many eminent Christian men, philosophers, and politicians even, who take the Word of God for the charter of man's faith and duty, and who regard the Gospel of Jesus Christ as the all-sufficient and ultimate standard of truth in religion, whereby the church can be effectually reformed, society essentially improved, and the conscience of each individual man enlightened, purified, and strengthened.

The following are reports from some of the stations :—

San Mauro.—The evangelist, Signor Secondo Musso, soon after returning from the United States, where he had conducted an Italian colony, thus speaks of this place :—"San Mauro is about one hour distant from Turin, and opposite Superga, where are the tombs of the Sardinian kings and of the members of the royal family. The population is about 2,000. There are also many families scattered along the beautiful hill of Superga. I first came to this place as teacher in 1850, and at that time I commenced a work of evangelisation. In 1852 I married the daughter of the mayor of the town, and soon after my wife ceased to take part in the ceremonies of the Catholic Church, and three of her brothers followed her example. In 1853 I was accused of Protestant propagandism, and the director of public instruction suspended me from my labours as teacher. I then opened a private school, and this soon became a meeting of private evangelisation. In 1854 and '5 other accusations were brought against me for teaching things contrary to the religion of the State. In 1855 the Waldensians, with whom I was then in relation, proposed to me to go and form a congregation in some other town, as this place could be supplied from Turin. At that time there were fourteen communicants, a small day school of twelve, and a large and flourishing evening school. I went to the city of Asti. Returning now to this place, I find eight of the members of the church whom I left ten years ago. Not one of all, who formerly embraced the truth, had proved unfaithful. All had remained firm, and on my return cordially welcomed me, and greatly rejoiced that I had come to preach to them again the Gospel of Christ. Our first Sabbath meeting was one of weeping and rejoicing, thanking God for his great goodness ; many present having been my pupils fifteen years before. Our meetings are held in my house—they are well attended ; and had we a suitable place for worship, I am confident I should have a good congregation. There are many other places in the vicinity which should be visited where are friends of the truth."

Bassignanna.—The evangelist here thus speaks of his labours, and the blessing of God attending them :—"This church is, through the favour and Spirit of God, in a state of great prosperity ; the brethren are active, bold for the defence of the truth, and full of faith, and not only of faith, but of brotherly love and good works. As an illustration of the latter, on account of the severity of the past winter, and the difficulty of obtaining work, some of our poor brethren actually suffered from hunger. In consequence of this, the deacons of the church made a collection, and three large sacks of corn were purchased and distributed among these poor families.

"Our evening meetings are always full ; and on the Sabbath, in the breaking of bread, we are never less than seventy. Last Sabbath three women were newly received into the church, having for many months attended our service, and given good evidence of conversion. In December I received a challenge from the principal priest of the town to a letter discussion ; I accepted, and the correspondence continued till six letters were written on each side, when it terminated by the priest declining to write more, and making the threat that he would kill me if I published the letters. I at once sent them off for publication after having read them to our brethren."

Persecution.—In a village two hours distant are found several brethren who have suffered much for the truth. They have frequently been stoned, and their houses also, by their persecutors. Last Friday, accompanied by three of the brethren of Bassignanna, I visited this village, called Gassara. In the evening we had a crowded meeting for evangelisation, and great was the eagerness to hear the truth ; we protracted it till near midnight. After its close, returning to our place of rest, we were suddenly saluted by a shower of stones, without being able to perceive from whence they came. Thanks to a good Providence, however,

we were none of us hurt. The following day we met our brethren again, expounded to them the Word, prayed with them, and then left, commending them to the care and protection of our Heavenly Father. Leaving Gassara we visited another town called Sale, containing about 9,000 inhabitants. There finding a man friendly to the truth, we accompanied him to his home. He kindly offered his house for a meeting, and in the evening it was crowded to excess with attentive listeners to the truth. All these towns are open to the Gospel; and if it were possible to have an itinerant evangelist, who might visit them and speak with the people both personally or privately and publicly, great good would result. There in Bassignanna, during the entire winter, I had meetings for evangelisation every evening, and during the day a school of more than twenty pupils. For some three months, also, in the evening before the time of service, I had a large evening school for an hour, which was attended by many Catholics. Our Sabbath-school is also flourishing, and in all respects we are blest of God.

Milan.—The religious reform throughout Northern Italy owes much to the influence of the very wonderful evangelical movement in this large central city. Probably in no part of Italy can be found a population more in sympathy with a real evangelical reform than in the region of which Milan is the centre. Love of freedom, civil and religious, has ever characterised the people of Lombardy. In the fourth century, even under the celebrated Ambrose, a man distinguished for his holy life and courageous spirit, the Lombards fought a great battle for the purity of their faith against the Empress Justina, and as a reward for their fidelity and zeal, they enjoyed ages of independence and freedom. The church of Milan for many, many centuries waged incessant war with Rome, and continued independent long after all the rest of the catholic world acknowledged the Pope of Rome the head of the church. It was not till the eleventh century that Rome was able to establish her authority at Milan, and then only after a great effusion of blood. Gospel light and liberty were here enjoyed, and even when Rome nominally secured the Church of Milan, it was only by important concessions, and these differences continue marked even to the present. Rome has never been able with all her vast power and intrigue, to compel this church to a perfect conformity. There are privileges granted to the inhabitants of this city at present that no other Catholics in the world can boast of, one of which is that of protracting their carnival three or four days longer than is permitted in any other part of the Papal world. There are also important differences in the liturgy of the Church of Milan from that of Rome, and it may well be said that Milan retained the Gospel, its liturgy and the independence of its church government, down to a period comparatively recent.

The character of the population is peculiarly favourable to religious and civil liberty. During the recent period of Italian national life, independence and progress, Milan has frequently been termed the strongest bulwark of Italian liberty. Here the national life finds its choicest elements of intelligence, vigour, a healthy, moral sentiment, and irresistible progress. It is not strange, therefore, that the evangelical movement has found sympathy with the people; not strange that the evangelical churches contain many hundreds of true disciples, and not strange that in these churches there are found many pious young men who are ardently desirous to be qualified as preachers. Milan, therefore, is naturally the place best adapted for the location of an institution for training evangelists and preachers of the Gospel for Italy. In no other part of the land is there such an abundance of material, or of such superior quality for this purpose. It was in consequence of this abundance of suitable material existing in the church in Milan, and the many urgent calls for preachers, that, through the aid of a generous friend and Christian, the present class was first formed. It was considered a temporary provision to meet actual existing wants. As yet, it has acquired no permanency as a full and complete organisation. But no one at all acquainted with the present state of Italy can hesitate a moment in saying that a permanent institution of this character is indispensable for the progress of the work of evangelisation.

Bible-women.—From the fact that there is in this city now a theological class of eighteen pupils and four professors, it can easily be inferred that a large amount of evangelical agency is here employed. A kind of agency also is here found different from what exists in any city in Italy. It is that of Bible-women. This agency that has accomplished such results among the sick, poor and ignorant, under the efficient superintendence of Mrs. Ranyard, in London, has proved no less fruitful in blessings, to the extent employed, in Milan. Our Bible-women being known throughout the city as accomplished nurses, have inces-

sant calls to visit the Catholic sick; and in reviewing with them a few days since, their labours during the past few years, I was astonished at the number of cases they reported of persons who had died in the triumphs of the Gospel, who were previously Catholics but had come to a knowledge of the truth through their instrumentality. These women have been truly preachers of the Gospel from house to house, and principally among those who never came to the places of public worship. The large hospitals in the city afford also an interesting field for their labours. They are accustomed to have little meetings for prayer and reading the Scriptures among the poor and ignorant, and many are the interesting and touching scenes in their experience. A long report might easily be made of the beautiful labours of these godly women.

Italy, a poor place for infidelity.—Much is said of the prevalence of infidelity in Italy as an obstacle and hindrance to its evangelisation. There is certainly infidelity existing in this country, as the natural consequence of abandoning the Papacy, when no better religion is made known; but this country is not like France, and the Italian people are not naturally inclined to infidelity as are the French. In North Italy, infidelity and pantheism find poor soil. In Milan many have been the attempts at organisation among a few freethinkers, but almost without any success. I do not regard infidelity a powerful hindrance to evangelisation in this country. The Italian people do not want it. They are not naturally inclined to it. They want an enlightened and true religion according to the simple and true Gospel of Christ. And it is my firm and sincere conviction *that there are no obstacles of every kind existing in Italy that could withstand or oppose a vigorous, earnest, and persevering work of evangelisation.*

India.

MISSIONARY MEETING AT MEERUT.

A MISSIONARY meeting was recently held in the Soldiers' Chapel at this station.

It may be said by the way, that in this chapel soldiers and others meet for prayer and exhortation every evening. The meeting of the evening was in connection with the Church Missionary Society—a fact which may recommend a brief notice of it to all Christian denominations.

Rev. G. Spear, Episcopal chaplain of Meerut, presided, and, after praise and prayer, stated the object of the meeting. On the occasion of Rev. Messrs. Stuart and Hughes passing through the station, it had been considered good to call together the friends of missions, to hear what might be said of the mission at Meerut, as well as of missionary work throughout India. He asked Mr. Hoernle, head of the mission at Meerut, to address the meeting.

Mr. Hoernle gave a brief account of the history and present position of the work in which he is engaged. The mission at this well-known station had been begun in 1816, and at first was not connected with any society. It was at first superintended by the chaplains, who had taken a very warm interest in its founding and progress, and among whom Mr. Fisher was honourably named.

After small beginnings and struggling success the mission was incorporated with the Church Mission Society in 1847, and about that time was under the able and zealous direction of the missionaries Richards and Maitland.

At present the good work is carried on in the city of Meerut, and in 9 out-stations, varying in distance from Meerut from 2 to 125 miles. There are 3 ordained European missionaries—1 not yet ordained; 2 native pastors ordained; 7 catechists; 2 Scripture-readers; and 9 Christian teachers, of whom 3 are women. Mrs. Hoernle, with the female teachers, visits the zenanas (houses of the native women), and superintends the teaching of the native girls, both Christian and Hindoo.

In Meerut itself there are at present 233 attenders of public worship. In the school taught by Rev. H. Hoernle there are 180 boys, and in the zenana school 20 girls. At Meerut and the out-stations there are 700 baptised native Christians, of whom 338 are communicants; in the different schools there are 360 boys and 90 girls.

Mr. Hoernle was of opinion that these native Christians (considering their peculiar temptations) live as blamelessly as the majority of European Christians; and that they have made at least as great sacrifices for their faith. It must not be forgotten that the hindrances in the way of native converts are often such as no one reared in Britain can have any idea of. And the writer of this notice can add (with great sorrow) that the proportion of communicants in the native church immeasurably outnumbers that of most European congregations in India.

Mr. Hoernle further said, that in the bazaars the preaching of the Gospel is attentively listened

to by the people in general; and in this way (besides the positive results already recorded) not a little good may be done which the great day shall declare.

Rev. Mr. Hughes, of the mission at Peshawur, next spoke. From this northern station there was not much to report in the way of fruit gathered. What he had to say would rather show the difficulties of missionary enterprise, and would, he trusted, enlist their sympathy and their prayers. This branch had been established some ten years ago, at the suggestion of that earnest Christian and true friend of India, Colonel Sir Herbert Edwardes, joined by others favourable to the proposal. In Peshawur and its neighbourhood there are for the missionary of peace not a little danger and romance, much more than in most parts of India. When bazaar-preaching is attempted, there is often much uproar—throwing of dust, and the din of howling voices, sufficient to drown that of the preacher. Once or twice, at least, there had been the deliberate attempt to assassinate the missionary or his pupil. The hardness of the work, and particularly the terrors of the climate, were shown in this,—that during ten years twelve missionaries had died at Peshawur. In the mission-school there are 600 boys and a few girls, from whose European and Christian education good is hoped.

Mr. Hughes told how a great robber from the neighbouring mountains had been converted, and now for several years had shown that Christianity, in fitting men for the heavenly, does also make them worthy members of earthly, society.

It is a point of interest in this mission that the Affghans, on whose wild country Peshawur borders, are on several accounts deemed the descendants of part of the lost ten tribes of Israel. Not to speak here of their language, you can scarce look at the Affghans without thinking of the Jewish countenance. Another point of interest is, that this mission is in correspondence with a Christian Church (Armenian), which has long existed in the city of Cabul—in the very heart of that country, so long and still disturbed by intrigue and war. We may well believe that its light, though small amidst so much darkness, has not shined in vain.

Rev. Mr. Stuart, from Calcutta, secretary in India to the Society, next addressed the meeting. The previous speakers had gone over those portions of the field in which they themselves were specially engaged. He would rather direct attention to a few general points connected with the whole subject of Indian missions; the chief of these was the great change going on among the people of India themselves. Of recent years, and particularly since the terrible mutiny of 1857, there has been far more *movability* among them than had formerly been known. Hitherto, it had been very hard, almost impossible, to get them out of the beaten track of ancient custom; but now they were beginning to diverge and to advance both in ideas and in practice. This movability is connected with, and, indeed, very distinctly traceable to, an English education. It may be said to centre in Calcutta, and thence to be radiating through Bengal and the rest of the Presidency. Mr. Stuart here spoke warmly of that prince of modern missionaries, Dr. Duff, and of many like-minded. Throughout Bengal, in particular, there were thousands of educated natives, who knew English well, could appreciate public-speaking in English, and several of whom had even good English libraries. Shortly after the present Bishop of Calcutta arrived, he addressed in English a meeting of 300 Bengalees. And this is no small matter, that now there are throughout the country many who can study Christianity in English books, and can listen intelligently to any Christian teacher telling them fluently, and at once after his arrival, of the glorious Gospel of Christ.

These facts are of much greater consequence to the missionary, when it is remembered that the movement, the enlightenment just spoken of, is decidedly in a *religious direction*. Here Mr. Stuart alluded to the new and wonderful religious association among the Hindoos, specially in Calcutta, known as the Brahmo-Soomaj; an association begun some thirty-five years ago, and now numbering in its ranks many educated natives. Its leading principles may shortly be said to be those of Deism; and its leading teachers have borrowed largely from such English writers as Parker and Newman. Its members meet for public worship, and in Calcutta make use of a harmonium. It is, indeed, allowed that these men have not yet come to the faith of Christ; but no one would ever question how far superior their thoughts of God and their manner of worship are to the gross and corrupt darkness of idolatry. Mr. Stuart considers that this movement will still move onwards towards the adoption of a living Christianity; and thinks that there are not wanting signs of this tendency. Men, he said, will not, cannot rest in a bare and cold Deism; they need something more positive in their faith and hope.

Mr. Stuart then spoke of zenana visitation and instruction, also new, and being largely extended; and gave one or two most interesting narratives of native converts in Calcutta. What was here said went to show further how much preparation there is abroad for the truth of the Gospel; and that there is good ground for believing that there may be more knowledge, and even humble Christian faith, among the natives than we are apt to suppose.

Such facts were a striking commentary on a striking word of Lord Cranborne, that, though so shortly in the Indian Office, it seemed to him as if in the Far East nations were just at the birth. Out of all this progress in education and in general life, out of this religious excitement —all so different from the dull immovability of old Hindooism—it was impossible to say how many or glorious results might spring. The church was advancing among the natives, although, many onlookers might think, slowly. It was like the slow upreaving, block by block, of the breakwater, which would yet stretch out its long arms into the sea, inviting the tossed ships to refuge within its calm haven. Already, on trustworthy grounds, the Native Church is estimated to have *doubled itself in twenty-five years;* and in regard to Christianity, as well as in mental and social progress, it might yet well be that a nation should be born in a day.

Rev. Mr. Gillan, of the Church of Scotland at Meerut, was asked to conclude the meeting. He thought that they might well thank the missionaries for having brought before them so much valuable and highly-attractive information. It was neither right nor seemly that Christians should be ignorant of the progress of the faith, and yet both at home and abroad it is to be feared that very great ignorance prevails. Mr. Gillan had lately met an officer who was quite astonished that there was a mission at Meerut, and still more astonished to be told of the number of native Christians. For the removing of such ignorance, conferences like the present were good; they were after the manner of the early missionaries, and of the Apostles themselves, who, after evangelising labours, "gathered the church together, and rehearsed all that God had done with them."

They had that evening heard words from far-away Cabul, and from turbulent Peshawur; words from bustling Calcutta, and words of what was being done Christianly at their own door. Mr. Hughes had, indeed, shown them the disinterestedness, the devotion, the bravery, needed in a missionary. Mr. Stuart had told them of the deeply-interesting movements in native thought and life, specially in regard to religion, and Mr. Hoernle had reminded them of exertions and of results close beside themselves.

"Let us, then," Mr. Gillan said, "be mindful of these things. Where ignorance may have been, let it give place to knowledge; let indifference be supplanted by a godly zeal. Not ostentatiously, but in meekness, as well as in wisdom and in power, let us all in our places take part in such good works as have been set before us. Where giving is wanted, let us give; where visting is wanted, let us visit, as in the mission school here.

"In that school he had found scholars, who, in point of application and of knowledge, were not behind the majority even in Scotch schools. Let us pray for the missionary cause, and throughout all let us watch and live as Christians. In a heathen country, as elsewhere, the best of all arguments and evidences are found in those who are living epistles of Christ, 'known and read of all men.'"

China.

SUFFERINGS FOR THE SAKE OF RELIGION.*

My dear Brother in the Lord Jesus Christ:—I am indeed sorry to inform you of trouble which we had. When I last wrote to you, I wrote from the station which I had opened at Siao-Soen, where I was then making ready for preaching. . . . In the afternoon, Tsin-sin-sang and I went out to preach, and returned about five o'clock; at that time, all seemed quiet; but the storm was gathering thick. After supper and prayers, I sat down to write a few notes to our brethren in Hangchow, when suddenly there came a messenger to me that there was a mandarin present. On hearing this, I instantly arose and went down to meet him; and when I reached the foot of the stairs, he met me like a mad animal, and seized hold of me by the shoulders before I was aware; but on this, I swung myself from his grasp, and looked him in the face very indignantly. He then became more civil, and calmed a little, and asked how many of us there were; to which I replied two, and invited him to come to the chapel and be seated, which he did. He began to speak to me, all of which I could not understand. I called for our

* From *China Inland Mission Occasional Paper.*

native assistant, Tsin-sin-sang, who soon came and interpreted what he said to me, and answered him again for me. I then called the servant to bring tea, which he did; to which the mandarian said, "I do not want any; do you think I would drink foreign devil's tea?" He called for Mr. Williamson, who was not ready to meet him at once, at which he became very boisterous, and called again, with oaths, to come quickly. Mr. Williamson came, bringing his passport with him, which the mandarian refused to look at. I then called for my passport, and twice asked him to see both, which he refused. He called for Mrs. Nicol, and I asked her to come, and took her by my side; and he made some remarks not very good. He then asked for one of our books; he would not look at it, but denounced it as a false and prohibited doctrine. He asked to see the house, on which I said, "Please see it." He then went through the house and looked at everything, both up and down stairs. After he had seen all, he sat down, and invited me to be seated also, which I did. He asked several questions about England, as to how many miles away, and in what direction. At this juncture, the landlord came in and knelt before the mandarin, and presented a writing to him on pink paper, and read it to him, stating how he came to give us the house. The mandarin then asked if we believed in the Siao-Soen bu-sah, that is, "Do you believe in the idols of this place or not?" to which we at once replied, "No." He then went down-stairs, and again sat down in a chair; and the landlord again knelt down before him. He then called for the whips to come quickly, and our native assistant went down on his knees and asked him to have mercy upon him, to which he gave no heed; but two took hold of him, one by the tail and another by the feet, and held him down; and two men then began their brutal work of beating him on the thighs whilst lying on his face on the ground, and they gave him 600 lashes on his bare skin, which was very hard indeed for me to see; but he was a Chinese subject, and I dared not interfere. This done, he then received 100 lashes on the sides of his head, fifty on each, with a thing like the sole of a shoe, made of leather. He asked us if we would leave to-morrow morning. For the sake of our assistant, I at once said we would. He then left, threatening if any of us remained he would behead us. We went upstairs and had a little prayer, but were disturbed by a messenger from the mandarin, requesting us to leave at once, which I at once refused to do, it being then about ten o'clock p.m. The native assistant was then requested to go to the mandarin's residence; so a few of them surrounded him and were going away with him, upon which I sprang out with my lantern in my hand, and called out, "Where is Tsin-sin-sang?" and to clear the way till I got to him, which they soon did. I requested him to take my arm and not to fear. We walked side by side, and I told him I would not allow them to touch him again. When we arrived at the mandarin's house, a message came to us to leave in the morning, which I said we would do. We then went home again, and in a short time another messenger arrived and said the mandarin had beaten Tsin-sin-sang because he had slandered him, which was not true. Several other messengers came, but I refused to let them see him that night. All the night they annoyed us, so that we had no rest. And in the morning, I sent away both natives at five o'clock, and followed them myself as soon as possible, and have again come to Hangchow, from which we have written a letter to the Consul, of which Mr. Taylor will give you a copy. . . . I had only one week before put off the Chinese costume and put on my own, which I think, and I am borne out by many, was a great blessing, and was a great help to me under these circumstances; and I intend to do so until I see better about it.

United States.

ANNIVERSARY MEETINGS.

At the meeting of the New York City Mission and Tract Society, Mr. E. Jackson, assistant treasurer, presented some interesting statements from the annual report, from which it appeared that the field of labour of the society, which is strictly non-sectarian, is extended almost wholly among the destitute and poorer classes, who are estimated to number 400,000 souls. The society is engaged at this time in the erection of several chapels, and has in its employ thirty-eight missionaries, male and female. As the results of last year's efforts the society reports that it has forty-six missionaries, fourteen mission stations, and thirty-five rooms in tenement houses, where religious exercises are engaged in. During the same period its *employés* have held 5,217 meetings, and made 116,522 missionary visits, administered 1,854 temperance pledges, introduced 2,920 children and youth to Sabbath-schools and Bible-classes; have induced 911 children to attend public schools, persuaded 14,483 adult

persons to attend churches of various denominations and mission stations, afforded temporal relief to 1,500 families and 4,500 individuals, secured good homes for a large number of orphans, obtained employment for many friendless strangers, united in marriage several couples living in sin, prevailed upon many Sabbath-breakers to close their stores and shops on the Lord's day, reclaimed 226 backsliders from religion, persuaded 682 persons to unite with churches, and, with the aid of 393 voluntary visitors, distributed 1,007,881 tracts, containing 4,062,170 pages of printed matter. The total receipts of the society for the year were 37,076 dols.

Mr. Mingins, superintendent of the City Missions, made an address, in the course of which he stated that the forty-six missionaries had, during the past year, made 116,522 visits, and had preached or held religious conversation with upwards of 100,000 persons.

The anniversary exhibition of the New York Institution for the Blind took place at Steinway Hall. Friends of the pupils and patrons of the institution turned out in large numbers to witness the interesting exercises, filling every part of the spacious hall, including the galleries, to its utmost capacity. The pupils, about 135 in number, half of them girls and half boys, were seated on raised seats on the stage. The girls were dressed in white, and presented a very neat and tasteful appearance. Singing, readings and recitations comprised principally the list. The singing in solos, in duets, in quartets, and in chorus was very fine, and the selection of songs of singular appropriateness. A pleasing feature was reading raised print, which was read as rapidly nearly as ordinary reading by those from whom the sense of sight has not been withheld.

The American Tract Society held its forty-third Annual Meeting at the Fifth-avenue Church. The report stated that 118,000 dols. have been received during the year from donations and legacies, and 400,000 dols. from sales. The expense of manufacturing and issuing has been 356,510 dols., and 101,924 dols. expended in colporteur agencies and depositories, besides 49,545 dols. for all other expenses.

The American Missionary Association met in Steinway Hall. The Association has 6 missions and 36 missionaries in foreign lands. Last year it sent out 479 agents to the South, labouring among the Freedmen. It spent in cash 395,000 dols., besides providing food and clothing. There are 10 churches under its charge, and 10 more in process of organisation.

The American Bible Society met at Steinway Hall. The treasurer reported expenses 791,060 dols., and receipts 804,314 dols., including 447,175 dols. from sale of books, 78,303 dols. from legacies, 169,797 dols. from contributions, and 27,770 dols. from rents.

The American and Foreign Christian Union met in Steinway Hall. The treasurer reported the receipts to be 138,520 dols. The Society labours among the Roman Catholics of this country, of South America, and of Europe. The meeting was addressed by Rev. Leon Pilatte, of France, who represents the Free Protestant churches of that country, and by Rev. Signor Georgio Appia, representing the ancient Waldensian Church.

The American Board of Foreign Missions met in Madison Square Presbyterian Church. The reports were generally favourable, and it was stated that 268,000 dols. would be needed during the next four months to meet the appropriation.

The American Home Missionary Society, having an income the past year of 217,577 dols., has had in its service 908 ministers. Of these, 20 have preached in Welsh and 14 in German. The number of congregations and missionary stations supplied in whole or in part has been 1,710, and 66,300 pupils have been taught in their Sabbath-schools. They have organised 58 churches during the year, and 15 have become self-supporting.

PRESBYTERIAN REUNION.

The prospects of reunion are much brighter than had been feared. The two great Assemblies have voted to accept the articles of reunion, and to send them down to the presbyteries for adoption or rejection. Three-fourths of the presbyteries in each branch must accept them in order to consummate the union. The vote for reunion was almost unanimous in the New School Assembly, and prevailed in the Old School Assembly by a vote of 187 to 69.

WESLEYAN CHURCHES.

The growth of Wesley's churches is the most striking religious phenomena of the century. John Wesley originated his first society in 1739. The first society in America was started in 1766. The first conference met in 1784. Old men remember the bitter prejudice which existed against them among the Calvinistic clergy at the beginning of this century. To-day, as we learn from the

Methodist, there are 3,321,539 church members in the world, representing a population of 9,000,000, of which nearly 8,000,000 reside in the United States. They are divided as follows :—

United States.—M. E. Church, 1,139,096 ; Methodist Episcopal Church, South (1860), 757,205 ; American Wesleyan Methodists, 20,000 ; the "Methodist" Church, 50,098 ; Protestant Methodists (in the Southern States), 70,000 ; African Methodist Episcopal Church, 200,000 ; African Methodist Episcopal Zion Church, 60,000 ; Free Methodists, 4,800 ; Primitive Methodists, 2,000 ; Evangelical Association (exclusive of the "Germany Conference"), 57,226. There are, therefore, 2,359,425 Methodists of every name in the United States. In the American British Possessions, Hayti, and the Argentine Republic, there are 139,134.

THE BAPTIST ANNIVERSARIES.

The report of the Missionary Union was very interesting and encouraging, although, with an income of 192,000 dols., a deficit has occurred of 33,000 dols. The attempt was made at the meeting of the Bible Union to unite this with the Bible Society, and to harmonise the divisions in the denomination which represent the new "immersing" and the old "baptising" versions. The new version, whose translation is occupying some of the best scholars of the country, is growing in favour among the Baptists. The most interesting of all the meetings were those which were devoted to the Home Mission Society. The contributions reported were 135,000 dols., and the whole number of missionaries 331, by whom 106 churches have been organised, and 6,712 baptisms administered. The question of reunion between the Northern and Southern branches of the denomination was discussed, having been inaugurated by a committee of the Northern Home Mission Society, which attended a late meeting of the Southern Society in Baltimore. Several of the leading Southern divines were present here, and made conciliatory addresses that were much approved.

The *Observer* reckons the receipts of our own national societies for the last year at about 5,250,000 dols., while those of New York city charities are about 1,063,000. Verily, it does not look as if Christianity had lost its power, or as if our societies were losing their hold on the church.

Lake Huron—Canada.

Church of England Indian Mission,
Manitoulin Island, Lake Huron,
Canada, April 11th, 1868.

(To the Editor of "Christian Work.")

DEAR SIR,—Having occasional opportunities of seeing your very interesting and useful periodical, and having seen your suggestion that missionaries in foreign countries and in the colonies, who wish to bring to the notice of the Christian public the progress of the Lord's work in their respective spheres, should do so through the medium of your periodical, so rightly named, I have taken the liberty of forwarding with this note a copy of the Report of the Indian Committee of the Diocese of Toronto, for the last year, together with the appeal for additional help, in the hope that some, at least, of your numerous and wealthy readers may be induced to extend a helping hand, and assist us in making known to a race fast fading away the glad news of salvation, through Jesus the sinners' friend.

JABEZ W. SIMS,
Missionary to Indians, Manitoulin Island.

The following is a portion of the report :—

The Church of England Mission to the Indians of this diocese has occupied *mission* settlements on Lake Huron, under the charge of successive clergymen specially commissioned for that good work, for upwards of thirty-six years. The Scriptures and the prayer-book have been translated into the Ojibway language ; and, in spite of many obstacles and trying privations, much good has been effected by the labour of its missionaries.

The missionaries at present engaged in these Indian missions under the care of the Church Society of the Diocese of Toronto, are the Rev. J. Chance, who succeeded the Rev. Dr. O'Meara at Garden River, in 1855 ; and the Rev. J. W. Sims, who entered on his charge at Manitoawning, on the Manitoulin Island, in 1864. Both missionaries have commended themselves to the friends of the mission cause by their zealous and devoted exertions on behalf of the Indians ; and if an adequate and liberal response can be secured from the members of the church to meet the pecuniary demands indispensable for efficiently carrying out the work, great good may be anticipated from the more extended prosecution of their labours.

The present circumstances of the Manitoulin Island mission specially invite attention. The mission settlement at Manitoawning was provided

fifteen years since with a comfortable frame church, and other mission premises, by the liberality of friends in England. But, unfortunately, the discovery of oil, and other attractions, have directed the attention of white settlers to the island ; and, in 1862, the Indians were induced to surrender to the Government the whole western portion, under a treaty which entitled them to select land for their own occupation. This the Indians of the mission settlement have now done, fixing the site of their future settlement at Shegwaindah, a place eighteen miles distant ; to which the greater number have already removed. Mr. Sims is accordingly compelled to make a journey of eighteen miles by water, to minister to the chief body of the Indians under his care, returning again over the same distance to the old mission-house. He has already proved himself a man of great energy and decision of character, thoroughly imbued with the missionary spirit. But this, it is obvious, must spend his strength for nought, and defeat to a great extent the object aimed at in the original planting of the mission settlement on the island. Mr. Sims is, therefore, most anxious to obtain the aid requisite to enable him anew to establish the church and mission-house in the midst of his Indian converts ; and, at least, to erect a dwelling-house there before the winter sets in. But the funds available for Indian mission work are entirely exhausted, and the only resource is an earnest appeal to the members of our church, and the friends of Christian missions, to supply the requisite means.

Mr. Sims proposes to remove the frame church at Manitoawning to Little Current, a village eight miles to the west of Shegwaindah, where there is a settlement of Odawah Indians, as well as an increasing white population. At Shegwaindah a mission school-house, also available for a church, is now in process of erection ; and a mission-house and teacher's residence in the same locality are indispensable for the immediate requirements of the mission, and the spiritual oversight of upwards of two hundred Indians in the vicinity of the two settlements, too poor to do anything in aid of the work carrying on in their behalf.

The mission settlement at Garden River, near the entrance to Lake Superior, is under the care of the Rev. J. Chance, who has laboured there as missionary with devoted zeal for eleven years. The good fruits of his labours, and those of Mrs. Chance, who assists her husband in the school, are apparent in the striking contrast which their Indian converts present to those who have not been brought under the blessed influences of Christian teaching. But both there and on the Manitoulin Island, the missionaries of your church have been greatly impeded by the intrusion of the Roman Catholics on their field of labour. At Garden River this counteracting influence has been a special cause of many difficulties ; as the settlement was originally made entirely under the direction of missionaries of the Church of England ; and the intrusion of Roman Catholic priests, and their Indian converts, on the Reserve, has been a source of much trouble, and of great injustice, both to the missionary and the Indians under his care.

Brazil.

RELIGIOUS PRACTICES.

By a Roman Catholic Traveller.

THE arrival of the bishop and his chaplain at the first station on their route is thus described : "By four o'clock we arrived off Sao Leopoldo. For more than an hour previously, fire-works had been heard hissing at intervals from the midst of the woods that fringed the river, and had warned us of the preparations made in the colony for our reception. The warmth of our welcome gave me no little surprise ; scarcely had our boat reached the shore when the air resounded far and wide with the roaring and fizzing of bombs, guns, pistols, crackers, and rockets, which strangely yet not inharmoniously mingled with the silvery tinkling of the little church bells, and the moaning of the forest breeze. The missionary, Father B——, dressed in stole and cope, stood waiting us on the river-bank, at the head of a long procession of young people, the girls dressed in pure white, and crowned with fresh-coloured roses. Two of the youngest of these pretty, blue-eyed, golden-haired Saxons held aloft between them a little open basket, where, smothered amongst roses, was hidden a snow-white turtle-dove. The little maids, advancing timidly toward the prelate, raised their basket on high, untied the silken cord which bound the wings of the captive bird, and set it free. The dove hovered for a moment over our heads, and then flew away to its native woods. This was intended to be typical of the gifts of the Holy Spirit of God brought to the flock by this episcopal visit. The procession then re-formed, headed by cross and banners, and a double file of children singing the litanies. Outside, on the grass, dressed in their Sunday best, knelt a crowd of men and women, reciting the

rosary, and bending low, as the bishop advanced under a gorgeous canopy, to receive his blessing.

"In this manner we reached the homely church—a very rude and primitive-looking edifice, chiefly built of timber, but profusely decorated with flowers and branches of trees; whole palm-trees had been cut in the forest to adorn the sanctuary, and the bishop's throne was one gorgeous mass of flowers. The missionary, after paying homage to the prelate on this, the first episcopal visit ever made in these regions, preached a sermon first in German, afterward in Portuguese, and then all present came one by one to kiss the pastoral ring. . . . The next was the great day, so long anticipated in the colony. There was a solemn pontifical high mass, a first communion of some two hundred children, and confirmation *afterward* administered to them and a great number of adults. There were many blacks mixed up with the German population, and also not a few Indians, who had come a long way through the woods to see 'the great father of the black robes.' These poor people have preserved a lively remembrance of their former Jesuit fathers, and although deprived of pastors now for nearly a century, whole villages have preserved the custom of meeting every Sunday and feast-day to sing and recite their Christian prayers. Several times deputations of these Indians, scattered over the yet uncolonised deserts, have come to solicit the bishop to send them padres or missionaries, but until now always in vain. I fear the Brazilian clergy of the coast towns are unable to undertake the austere and lonely missionary life, and good priests from Europe are few."—*American Church Missionary Register.*

Surinam.

MORAVIAN MISSIONS.

THE Moravian missions in Surinam have long been flourishing. The diary of John King, a native evangelist, is full of heart-stirring narratives. The following is an extract:—

"Saturday.—Remained all day and night at a small camp, of which the captain's name is Kutto Abrengi. When we wished to leave early in the morning, having preached the Gospel the evening before, he stopped us, saying, 'You must not go away yet; stay here, and let me have food cooked for you.' In the evening we held another meeting, after which the captain said, 'John, I am persuaded you would not undertake so great a journey to these parts for nothing. If God had not sent you, you would be afraid to come among so many negroes, telling them to throw away their obeahs. You know there are here plenty of poisoners; but you come and tell them to cast away their poisons: and you know that, for speaking in this manner they will want to kill you; still you are not afraid. You know also that our ancestors have had many obeahs and magic arts, and you are not afraid that they will kill you for telling us to throw all these things away. From all this I see that your speech is no lie; it is a true word which you bring us.'

"On the banks of a river in a hut the roof of which rested on six poles, a lost soul was thus won to Christ:—

"Here the aged heathen woman, Adjoeba, lay in her hammock in a state of great weakness. Her features were pleasant, and her eye brightened with joy as she saw the teacher before her. Stretching out both her hands to welcome me, she replied to my friendly question as to my wish: 'Dear sir, tell me what I must do. I am going to die; and yet I do not wish to be lost.' 'Nor is it intended you should be lost,' I replied. 'Have you not heard of Jesus Christ, the Son of God, and the Saviour of the world?' 'Oh yes,' she said, 'my husband and John King have told me about him; but I have served idols and the devil for so long, that I am afraid of God, because of my wickedness, and of the devil because of his power to destroy me.' I told her the simple story of Jesus' death for us on Calvary, and assured her that for those who believed in the power of the blood of the Redeemer, there was heaven in store, and that Satan had now only power to destroy those who refused to serve Christ. 'O teacher!' she said, 'I believe it, with all my heart I believe it; it is a sweet heavenly story for me. Away with the works of the devil! I belong alone to the Saviour. But pray for me, dear teacher, that I may grow better than I am; I want to be a Christian, and be baptised, and I know God will grant what you ask.' Old Thomas wished me to administer baptism at once, and on my preferring to postpone it a little, said, 'Well, I shall bring her to Coffycamp; now my heart is satisfied.'"

In Talca, the third city of Chili, is published a Spanish weekly, *El Artesane.* It is the organ of a society of artisans. A few months ago, it was liberal and tolerant, but still Roman Catholic. More recently it attacked some of the abuses practised by the clergy, and at last it comes out in de-

fence of Protestantism. This is a gratifying evidence of the progress of truth in Spanish-America. The following extract is taken from it:—

"The Apostles received the religion from Christ, and preached it to the early Christians complete and entire as He had taught it. Its doctrines are recorded in the New Testament. Hence every thought, every doctrine, every practice that is not conformed to the preaching of the Apostles is a novelty which He condemns with his anathema. For this reason St. Paul, in the first chapter, eighth verse, of the Epistle to the Galatians, says: 'But though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed.'"

LITERATURE.

By the simple title of a *Memoir** we are introduced to a touching life—guileless, gentle, tender—one of those that seem almost doomed to be the victim of consumption. A Colonel's daughter, born at a military station, living in camp—we are left to gather rather than are told that—Miss H—— was a very sweet-tempered and beautiful girl, without any especial aptitude, but with marked amiability. A bright mind, a musical laugh, a happy art of making others happy, a natural earnestness and depth of character that showed, in fits of deep thought, and in her recognised office of peacemaker, great winsomeness; high spirit that made her a daring horsewoman; a docile obedience and surrender of herself that betrayed sincerity; if this strict discipline of her home were all touched and sanctified under the cross—and the character thus moulded is described with genuine sympathy and delicate feeling—there was nothing marred in it: and much of the spell of its influence was owed to its singular freedom from asceticism. Amusements which had ceased to be amusements to her, she felt had still an interest for others, and she never usurped the power of condemning those who enjoyed them. She felt that she had something better, and that feeling slowly did its work. Her first desire, when a disciple of Christ, was to help others—a matter of much difficulty in such camp life as was habitual to her. But by a gentle perseverance, and by the wisdom that cometh down from above, and is peaceable, she carried her father's scruples, and opened a class for the young lads in his immediate department. There grew up among them a chivalrous admiration for their teacher, an *esprit de corps* that continued to distinguish them; and we learn without surprise that the earnest lessons she taught found entrance to their hearts, and have given some of them cause to bless her for evermore. How she provided a lending library for them, then wrought them into a cricket club, then added a class for girls, and then a mothers' meeting, and maintained these services without leaving the social life in which her father delighted to see her, and without neglecting many special acts of kindness that sprung out of the loving way in which she sought to do good to every one, are so pleasantly related that we must refer our readers to the book from which they will be sure to carry away not only hints and help for themselves, but a happier spirit to their own work. Consumption at last smote her down. It was slow, but she very early recognised it would be fatal. Half this little volume is a record of that illness by which every natural excellence and grace of character seems to have been purified into a higher excellence, and out of which her simple faith in Christ shone peacefully to the end. It is touching, as all records of consumption are; but it has a peculiar tenderness and sweet grace of its own. The contrast between the busy stir of the camp and the quiet power of that invalid Christian girl, the perfectly natural, unexaggerated way in which the slow dying is described, the harmony between the transparency of the narrative and the transparency of the character, give this simple volume a charm and a place in biography far higher than it pretends to claim.

* *Homeward; or, the Rest that Remaineth. A Memoir.* By Ellen Barker. London: Seeley.

Don Angel Herrero de Mora, a Spanish Protestant, recently from the United States, has, for some four or five months past, been preaching the Gospel in Lisbon. At first he commenced in a private house; but, the congregation augmenting from day to day, he found it necessary to procure a suitable place of worship. A large saloon was met with, the rent of which is provided by the congregation. The service has been lately interrupted by crowds of rioters, and the meetings temporarily suspended. Senor de Mora has complained to the Government, and it is said that the Portuguese Court and the American minister are determined that he shall be protected in this service. Protestant English and Germans have their several places of worship at Lisbon, and the Jews their synagogue. The laws prohibit persecution on account of religious belief. Civil and religious liberty, to an extent probably unknown in any other Popish country, are enjoyed by the people.

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